THE CHINESE RECORDER

VOL. XLVII.

JULY, 1916.

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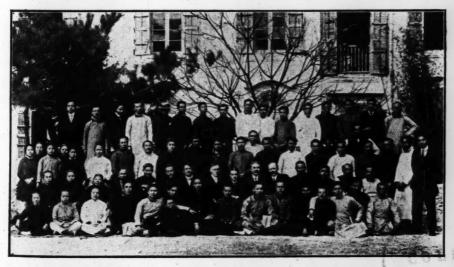
CHINA SUNDAY SCHOOL UNION O. A. B. C. CONFERENCES.



KULING ORGANIZED ADULT BIBLE CLASS CONFERENCE, JULY-AUGUST, 1915.



MOUKDEN ORGANIZED ADULT BIBLE CLASS CONFERENCE OCT. NOV., 1915.



SWATOW ORGANIZED ADULT BIBLE CLASS CONFERENCE, FEBRUARY, 1916.

CHINA SUNDAY SCHOOL UNION O. A. B. C. CONFERENCES.



CANTON ORGANIZED ADULT BIBLE CLASS CONFERENCE, MARCH, 1916.



FOOCHOW ORGANIZED ADULT BIBLE CLASS CONFERENCE, MARCH, 1916.



DEMONSTRATION AT FOOCHOW CONFERENCE.

THE CHINESE RECORDER

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VOL. XLVII

JULY, 1916

NO. 7

Editorial

THE passing of Yuan Shih-k'ai removes The Death of from the political arena one who has been a President Buan. prominent figure for many years. By some he was regarded not only as a good man, but as "the strong man" of China. He certainly was an enigma, and it will be long before he is perfectly understood, even if ever. Unlike most of the Chinese, he was able to keep his own counsels. It does not seem as if anybody knew just what he really did think, but this was not because he did not have opinions, which he held tenaciously, but that he did not care to impart the knowledge of them to any and every body. While possibly the great body of the Chinese rejoice in his removal and think that the situation is now much clarified, it remains to be seen whether anyone can be found who has the ability to guide the ship of state through all the troublous waters in which she is now rocking, so well as did the late President Yuan. We have every confidence in the integrity and good intentions of the new President, Li Yuan-hung. But he has an exceedingly difficult task to accomplish, and we earnestly hope he may be able to steer a straight if not a peaceful course through all the warring factions which threaten to wreck China through lack of that true patriotism which puts country before self and the good of all before the success

of party. We shall watch the course of events during the next few months with the greatest interest, and shall continue to hope and pray for the best.

The Organized Moult
Bible Class Movement.

Ar the suggestion of the Bible Study
Committee and other organizations
specially concerned with the national
Bible study and evangelistic interests, the China Sunday
School Union has been led to stress its Organized Adult Bible
Class Department.

This work is urgent on account of the immediate need for preparing workers in the individual churches to lead and organize Bible Classes for inquirers. A Forward Evangelistic Movement largely depends upon such workers for its preparation, carrying forward, and "follow-up."

The Organized Adult Bible Class campaign was made financially possible in 1915 by the gift of G. \$1,000 from Mr. R. A. Doan, Laymen's Secretary of the Foreign Christian Mission. It is hoped that funds may be secured from the Adult Bible Classes of America through the influence of Mr. Doan and the help of the International Sunday School Association and the World's Sunday School Association, to continue this campaign over a period of several years, and to permanently employ an Adult Bible Class Secretary in connection with the work of the China Sunday School Union. A provisional budget of G. \$3,000 for each of five years has been suggested.

Five Conferences have already been held in connection with the Organized Adult Bible Class Movement, at

Kuling, July 13th to August 13th, 1915.

Moukden, October 13th to November 11th, 1915.

Swatow, last half of February, 1916.

Canton, first half of March, 1916.

Foochow, last half of March, 1916.

These were attended by an aggregate of some 300 and more Chinese leaders. "Follow-up" local conferences have been and are still being held in various sections by those who attended the central Conferences. The definite problem before the Conference was: "The enlistment, training, and use of adults for effective Bible Study and Teaching, Personal Work, and Christian Service."

At these Conferences it was urged that Adult Bible Classes be formed in the various churches and that the organization of these classes should be in general after the form used so successfully by the International Sunday School Association in America. Two leaflets issued by this organization were circulated in both English and Chinese at these Conferences.

The methods presented in these leaslets, however, need adaptation to the work in China, and to this end various suggestions have been made at the Conferences. Perhaps the most fruitful of these suggestions has been that all adults in the churches be urged to enlist in an Adult Bible Class and there pledge themselves to two things: first, to definite Bible study; and second, to the use of that Bible study in specific lines of evangelistic and social service. To this end, tentative lines of possible forms of lay service were prepared at these Conferences. Full discussion of this work and copies of these lists will be published from time to time in the "China Sunday School Journal." There was much enthusiasm at these Conferences, and the time seems ripe not only for an Organized Adult Bible Class Movement but for a real Laymen's Movement in China.

Societies, and the War.

ONE of the remarkable features of the national life of Great Britain at this time of stress is that misssion work

has not been allowed to flag. In not a few instances the work has been developed and increased, and been better supported than in the years before the war. The fact that men so steadily held before them and so strenuously worked for the great ideal of the salvation of the world is a convincing proof that in the hour of her trial Britain's heart is sound on the side of missionary effort. There have been fears and depressions, but the supporters have been stirred to unexampled generosity. The Wesleyan Missionary Society has had the best year in its history, the income covering an increased budget and wiping out an old deficit. For the first eleven months of their financial year the income of the C.M.S. was over £25,000 ahead of the corresponding period in the previous year. The income of the other great Anglican society, the S.P.G., has been somewhat less than in the previous year, but above the average of the last few years. The incomes of the Free Church of Scotland Foreign Missions Committee, the Baptist Missionary

Society, the China Inland Mission, and the British and Foreign Bible Society have all been well maintained; while the London Missionary Society, after having to face the possibility of a limitation of work, owing to a deficiency of £18,000 in the previous year, are able to record an increase that enables them to wipe off £8,000 of the old debt, and a guarantee of £20,000 additional new subscriptions for the next. Surely this is cause for profound gratitude to the Giver of all good, and removes heavy burdens from the hearts of home administrators and foreign agents.

* *

FROM our Indian exchanges we find that a great Mwakening awakening has already set in in that land. There in India. are difficulties in India, such as caste and Hinduism. which do not confront the missions in China, and in no field is the force arrayed against Christ as powerful as in that land. It is hard to move a glacier, but it is moving. The South India United Church, which comprises several bodies in one, and has a community of 165,000, has set itself to a definite scheme of evangelistic campaign. Mr. Sherwood Eddy began this campaign in October last. The preparation by prayer and simultaneous evangelism had harrowed the ground, and remarkable effects followed. In all some 8,000 workers gave themselves to proclaiming Christ as the sole hope of India to be relieved from the thraldom of its sins and superstition, and to be set up on a lasting national life. These workers preached in 4,000 villages in the Tamil area alone, to audiences of 300,000 people, and won 8,500 persons to a desire to study the teachings of the Lord, besides 6,400 to renounce heathenism and follow Christ. The same methods and results have been noted in several other wide districts. Testimonies to the power of God have been innumerable, the laity have been aroused to a sense of their responsibility, new visions of the untold powers of the Church for the uplift of mankind have been experienced, leaders have formed themselves into classes for special training to meet the new needs, and, already, far more men and women are being enlisted to continue this aggressive effort in India than have yet been found in China. There has been marked growth and signal advance in every line of Christian work. Under God the Church in India has never seen anything like the enthusiasm awakened in all circles. We join at the throne of grace in an earnest prayer for the continued prosperity

of the sister Churches in India; for the coming of the Lord in the great nations of the Orient is the desire of all God's elect, and is fraught with tremendous influence for good throughout the world.

A CHINESE pastor in the United States relates "Jisid them to an interesting story about a certain well-known the feast." Chinese diplomat, who has served his country in the highest post in the States. It is reported that this ambassador was invited to attend a Christian service in New York, and the invitation was immediately accepted. After the service the said personage stated that he had been in close touch with Christian people, and had highly thought of Christianity, before he went to the States. He had almost decided to identify himself with the Christian Church there, and had made up his mind that he would accept the first invitation which was given him to attend a Christian service. passed before such an invitation had reached him, and now he was on the eve of his return to his native land, this being, in fact, his last Sunday in America. It is not unfair to ask, What would have been the results if an invitation had been given him on his arrival, and not on his departure? This same ambassador has often since shown his interest in, and good wishes for, Christian activities in China, but he has never identified himself with a Christian Church. Should not this experience drive us to hard thinking? We are so unwilling to intrude into the spiritual experiences of other men that sometimes we miss a jewel for the Crown of Christ. Some souls are so sensitive that they hide in the shadows, and need gentle wooing to be brought into the sunshine. "A word spoken in due season" has within it great potentialities, but, if not spoken, it withers away. The opportunity must be taken within its own time. To our brethren in China we would say, 快馬一鞭.

The number and variety as well as the contents of the various articles in this issue ought to act as an encouragement and stimulus to every missionary in China, and perhaps as a prod to some who have been remiss in this branch of work. In the inception of missionary work the introduction of Sunday schools and their proper conduct is no easy matter, but with all the helps that now exist, both for teacher and scholar, and the clamant needs of the many Christians who ought to have their intellectual and spiritual faculties exercised, there is here a grand field, and the missionaries will be recreaut to their trust if they do not enter in and possess the land.

The Promotion of Intercession.

With the death of Yuan Shih-k'ai opens out a vista of possibilities for the Chinese Republic too wide and long for one's imagination to comprehend.

If sectional strife will now cease, and China's multitudes unite to press forward and upward, who knows, but the Lord, to what measure of efficiency and comfort she may attain? The welfare of a young republic depends so largely on the character of the chief magistrate. If he be simple in mode of life, near the people, devoid of selfish ambitions, a man of integrity and a friend of good and wise men, he kindles a flame of devotion in the hearts of the best of his people that tends to bind them in one and stimulate them to their best endeavour. Such a man seems now in the providence of God to be chief magistrate of China; and what a clarion call comes to all Christians to bear him up in prayer day by day and especially in the public worship of the Lord's Day.

Shall not all those who conduct public worship make careful preparation of that portion in which the President is remembered before God,—that it be never omitted, that it be fittingly expressed, that it be varied from week to week where such freshness of expression is permitted, and that it be uttered with a sincerity and fervor which will be acceptable at the throne of grace? The administration of President Li Yuan-hung promises to be a great opportunity for the exercise of righteousness and public spirit, for the cultivation of true patriotism and moral excellence; and what are these but natural products of faith in the Lord Jesus Christ and of the possession of his mighty Spirit? A door is now opened (who knows for how many days?) for great advance in everything that is pleasing to the living God. We have here a compelling subject for daily pleading.

In re-reading Andrew Murray's "With Christ in the School of Prayer," recommended by so many correspondents of this column in the RECORDER, one is struck with the profundity of his knowledge of the realities of the Christian life, and his apprehension of the infinite glory of Christ the Redeemer, and the lofty grounds on which he bases the duty and privilege of prayer; and one is stirred to a fresh and immediate practice of the injunctions to the work of intercession which the writer has gathered from the words of Christ and reinforced with his experimental knowledge of the whole word of God. One must be ever on guard against merely admiring the presentation of this vital theme, and substituting this admiration for the doing of the things which the Lord says.

The reading of such a book leaves one either much better or much worse than before.

One missionary friend found it very helpful to take the book up, chapter by chapter, with his evangelists, and make its themes the subject of informal conference day by day.

The summer conferences at Peitaiho, Chikungshan, Kuling, Mokaushan, and Kuliang call for special petition from us all; for the greatest need of the Christian forces in China, missionary and Chinese, is more of the power of God, which is not communicated by new methods (valuable as they are) but through more acceptable prayer.

Contributed Articles

The Sunday School and Bible Study

REV. W. F. DAWSON.

HE aim of Christian missions includes not only winning men for Christ but also the creation of "true and living churches." It is essential therefore, that all converts be brought into immediate communion with God and Christ through the Holy Spirit. In the work of evangelization, the means used must be suited to this end. The need of the hour is what has been wisely called "A Teaching Evangelism." In the China field, in very many districts at least, much ground has already been broken up by the earlier sporadic methods of aggressive evangelism. These methods need not and should not cease, for "there remaineth yet very much land to be possessed," but we must follow up and conserve what has already been accomplished; we must prepare the way for further advance by the building up of a church which shall be itself evangelistic. We have special educational institutions in great number but can we truthfully say that we have adequately set in operation "A Teaching Evangelism"? The infant Chinese churches have become accustomed to depending upon outside help for inspiration and nurture; we must see to it that they obtain a source of inspiration, a fountain of their own to draw upon, which shall be inexhaustible and ever available. In Bible study we have the key to church nurture and the means of self-nurture for the Chinese church.

What the Bible has been to the peoples of Europe and America is revealed in their history. It has influenced their language and literature and has become a part of their very life and thought. Parts of it have come to be regarded as the natural and fitting expression of the highest aspirations and deepest needs of our common humanity. To the Christian communities of those countries it has been a never-failing medium of light and truth—the Book of books. If the Chinese church is to develop into a strong living organization, effectively fulfilling its duty to the Chinese nation, the Bible

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

must begin to take the same place in its life that it has taken in the life of the churches of the West. Such a condition of things will not come about by accident.

It is necessary to remind ourselves what the aim of Bible study really is. It is not, as is sometimes assumed, the attainment of proficiency in the knowledge of the contents of the Bible. Valuable as such knowledge is, it is only a means to a higher end, the moulding of character, the nurture of the spiritual life, the bringing of the soul into fellowship with God Himself and the Living Christ. In the present stage of the growth of the Chinese churches the effectiveness of our use of the Bible depends very largely upon the methods employed. In the past there has been a lack in this respect which has led to a serious deficiency on the nurture side of our work. Until recently, emphasis in evangelistic work has been placed almost exclusively on preaching, and even in Bible study courses the preaching method has been largely used. This is one of the reasons why the churches in many places are lifeless and dependent and why so much work produces so little result. Preaching will never cease to be a powerful instrument in the life of the churches but it has its limitations and dangers. For the effective upbuilding of the churches the modern educational attitude and process as embodied in the Sunday school movement need to be applied to our mission work. It is almost incredible how much this side of things has been and still is overlooked. The average Chinese evangelist and indeed many of the foreign missionaries have neither training, aptitude, nor inclination in this direction.

The task before us is no small one. There is a large Christian community lamentably deficient in knowledge of Christian truth and of the Bible, dependent on mission agents for spiritual help and inspiration and lacking in "self-activity" in religious affairs. This community needs to be educated in Christian truth and to be set to work. Of the adults, at least one half are illiterate and in country districts the proportion is larger. Of the children of converts, a very large number are growing up without Christian training. Since this great task could not, even if desirable, be accomplished by the mission-aries and their helpers alone, a method of work must be found which will produce Chinese workers in ever-increasing numbers and by means of which the services of the great body of Chinese Christians can be utilised.

In the Sunday school organization and method of Bible study we have a solution of the problem. The work of Mr. Tewksbury and the China Sunday School Union meet a keenly felt need. The issue of the Uniform Lessons, the Graded Lessons, and the organization of training classes and summer schools all represent a magnificent and quickly growing work. There are places where the publications of the China Sunday School Union are not being used and yet where Sunday school work is being done. This is to be regretted, but the important thing is that the Sunday school method be adapted to the need of each locality. The essentials of the Sunday school method may be summarised as follows:—

1. A Sunday meeting of adults or children organized for Bible study.

2. A definite series of lessons.

3. The pupils taught in classes graded according to the standard of the pupil.

4. The method of teaching to vary according to the standard of the pupil.

5. A weekly training class for the preparation and discussion of the lesson.

6. The teaching work to be done by the rank and file of church members.

The vital point in the modern Sunday school is that the method of teaching the Bible is suited to the development and capacity of the pupil. The study of the pupil is as important as the study of the lesson. It is strange that this is so frequently neglected, not only in our work but even in our training institutions, male and female, theological colleges, and station classes. If a man has a smattering of Christian truth this has been regarded as qualifying him to fill the post of evangelist.

The last ten years have witnessed a great awakening on the Sunday school question among the missions working in China. A comparison of Sunday school statistics for the years 1907 and 1913 (the last I am able to obtain) shows this unmistakably. In 1907 it was estimated that only 10% of the Christian congregations had organized Sunday school work while more than 75% were without any Sunday school work at all. By the end of 1913 there were 2,125 schools with 4,423 teachers and 113,762 scholars. The lesson-helps issued by the China Sunday School Union from 30,000 issues per Sabbath five years ago have increased to 120,000 at the present time.

In my own district (Siaochang, Chihli), seven Sunday schools have been established, having a total of 250 scholars. and we are now working to increase the number of schools. Five of our leading helpers have attended Mr. Tewkesbury's training classes and one of them has been set apart as Sunday school organizer throughout the district. The teaching in the schools above-mentioned is carried on by church members and by the teachers and elder scholars in our mission schools. Last autumn (1915) we called in all our helpers throughout the district for a three weeks' conference. Amongst the topics dealt with was the Sunday school. A series of twelve lectures was given to the men dealing with the various aspects of Sunday school work. These were followed by practical demonstrations, after which each of the men was given an opportunity of attending a training class and of taking part in the actual work of the schools already established at the head station. The results were most marked. Not only was there a deepened interest in and an increased understanding of the Sunday school method but a real desire was evinced to go out and carry on work on Sunday school lines. A further valuable result was noticeable. The principles expounded relative to the preparation of a Sunday school lesson are being applied with advantage to their ordinary preaching addresses. The need of a "point of contact" and a "definite aim" for each address is being appreciated as never before.

During the spring (1916) we have been holding a month's classes for leaders, that is, leading church members, not paid agents of the mission. Sunday school work was dealt with in much the same way as at the conference mentioned above, both theoretically and practically, so that we are hoping gradually to produce, amongst the rank and file of church members, men

capable of taking the lead in Sunday school work.

In addition to classes at the head station we are able to arrange at certain seasons for Bible schools lasting ten days or a fortnight to be carried on at one or other of the out-stations. The Bible teaching work done in these is largely on Sunday school lines. The members are divided into classes according to their standard of attainment and knowledge. The story telling method, question and answer method, and problem teaching method are used. On the Sundays, in addition to the ordinary worship services, some of the village children are gathered together and a Sunday school is held. The teachers

are the local Christians who have, during the week, been prepared in a training class. They give out to the children the Bible story which has been given to them in the training class. Thus are they "learning by teaching."

In yet another direction we are trying to help forward the Sunday school movement. A normal class for the preparation of primary school teachers has been established this spring and as a part of its ordinary curriculum Sunday school principles and methods are to be taught and practical work will be carried on which will prepare the students to undertake Sunday school work when they go out into the villages as

qualified day school teachers.

When preparing this paper I sent out letters of enquiry to various missions in different parts of North China. Work similar to that outlined above is being carried on in several of the large mission centres in North China. Missionaries are coming to see in the Sunday school a means of meeting a long-felt need and many are enthusiastic Sunday school workers. The American Presbyterian Mission, Paotingfu, has a large and flourishing Sunday school work with scholars numbering 445, and in one school no less than fifty church members are engaged as teachers. The Methodist Episcopal Mission for the whole of North China reports 125 schools with a total of 7,417 scholars. Weekly training classes are being successfully carried on in many mission stations. In the mission schools and colleges of North China, Bible classes are conducted and are doing a work of inestimable value.

But there yet remains much to be done before the Sunday school can be said to take its true place in Chinese church life. There are places, not a few, where the Sunday school lesson topic is used, but without the class system, and the meeting is made a kind of additional preaching service. This is probably due to a deficiency in training on the part of the Chinese helpers. We have not yet arrived at a stage where we are able to make sufficient use of the ordinary church member as a Sunday school teacher. This is in part due to the ever pressing problem of illiteracy and in part to the lack of organized effort in the training of church members. In head stations it is comparatively easy to carry on efficient Sunday school work but in the out-stations the task is much harder. The difficulty lies in the inability of the local Christians to carry on the work in the absence of the mission agent or

Sunday school organizer. Besides these deficiencies in existing work it must be admitted that there are not a few mission districts in which no serious attempt is being made to carry on Sunday school work. This is greatly to be regretted. The opportunity which the Sunday school affords of providing food for spiritual development is too good to be neglected, and, as regards the youth of the church, is absolutely unparalleled. The period of adolescence is beyond all question the time when decision for Christ should be looked for.

In conclusion, it may not be out of place to suggest, in outline, the things which should be aimed at in every large mission centre.

- I. Sunday schools in head station and every out-station.
- 2. Weekly training classes.
- 3. Sunday school teachers should be ordinary church members and the older boys and girls in mission schools.
- 4. Classes should be periodically organized for training mission helpers (including day school teachers) in Sunday school methods.
- 5. Leading church members should receive some training in Sunday school work.
- 6. A Chinese trained helper should be set apart as Sunday school organizer throughout the district.

The Sunday Bible School: How Best Conducted and Encouraged*

W. F. SEYMOUR, M.D.

this paper recognize the importance of Bible study, both as a means of giving outsiders a knowledge of Christian truth and of helping Christians onward and upward in the Christian life. He also takes it for granted that all recognize the great lack of knowledge of the Scriptures among the large majority of our church members, and the advisability of doing everything possible to remedy this condition of affairs.

The Sunday Bible school is recognized as one of the most valuable agencies now employed for the accomplishment of this purpose, yet we have no permanent mission committee to push

^{*} Read at a meeting of the Shantung Presbyterian Mission.

this work, and the presbyterial committees to which I have belonged or about whose work I have known seem to have failed to comprehend the present scope and possibilities of the movement, as shown by their lack of fertility in making suggestions or working out schemes for increasing the efficiency of the church along these lines.

Hoping to arouse interest, and to stimulate discussion and action, I present these few thoughts.

I. What should be our aims in Sunday school work?-

(1) To so arrange that every member of our churches and schools shall constantly be doing some kind of Bible study; or, if unable to read, to at least attend a weekly class where some portion of Scripture is carefully studied and explained.

(2) To get as many as possible of the non-Christians, especially the children, to engage in Bible study in such a way that Christian truths and Christian doctrine shall make an ineffaceable impression on their minds, and inevitably train them to right purposes and actions.

(3) To train our church members, and especially the young, in Christian service by guiding and directing them in actual work in the Sunday school for their younger brethren and sisters.

Inquirers' classes, Bible institutes, summer or winter conferences for evangelists, Bible-women or school teachers, have all been of some value along these lines, in addition to the regular Biblical instruction in our schools and colleges; but, nevertheless, the fact still remains that the large majority of our members are not engaged in Christian service in such a way as to win their fellows to Christ. Preaching services, though of much value, do not equal in real value the properly conducted Sunday school. In them, the preacher does all the work, and the members of the congregation are merely passive listeners. What is being said by the preacher may or may not be within their comprehension. Often it is such that only the educated people can understand it. At other times, it may be merely a rehash of what every one has heard many times before, with little in it to stimulate to thought, self-examination, or active service. On the other hand, in the properly conducted Sunday school, the superintendent or teacher does not do all of the talking, the pupils are expected to study the selection of Scripture beforehand, with helps which are prepared by men or women who are acknowledged specialists in this line,

They are supposed to commit to memory at least one verse or passage of Scripture weekly, and by the use of the question and answer method in the class, they are led to think, at least sufficiently to answer some of the questions of the teacher. Where unable to do so, the teacher should frame the answer, and require the student to repeat it after him until he can do so correctly and understandingly. One truth, so taught, is, in my judgement, worth many times as much to the person learning it, as a hundred truths uttered by the teacher or preacher, and merely listened to by the individual. Active thought is certainly more likely to bring results than merely passive receptivity. If these things are true, then what measures should we take to best encourage and direct Bible study in our churches?

For the solution of this problem various missionaries and native helpers have tried many methods. But we must now confine ourselves to the Sunday Bible school, as it may be conducted in China.

1. Officers. These should be, especially the superintendent, men or women who take a special interest in this kind of work, and who are willing to freely spend themselves for others in this way. They may be either missionaries or natives, but should be some one who can not only manage the school, but also arouse the teachers to the importance of their work, and teach them the best methods. If a native, then he should be sent to one of the Summer Conferences for the training of such men, and be given opportunity after his return to work out some of the new methods there learned. Assistant-superintendent, secretary and treasurer will all be required, if the school contains many pupils. We should attempt in our mission stations to conduct model Sunday schools, so that pupils going out from our schools to teach or preach in the country will be prepared to conduct the work there.

2. Teachers. Where there are high schools or colleges, the young men and young women are glad to help, and, having already had considerable religious instruction, they make very acceptable teachers. In the country, of course, the problem is more difficult, but even there, the school teachers and country preachers, with proper help and guidance, ought to be able to secure the needed help from either the older church members or their older pupils. It is now coming to be recognized that boys or girls of, say, 15 or 16 years, make very good teachers for the younger children, if they are properly instructed in

the weekly teacher training classes. These training classes should be instituted wherever the teachers are in need of help along the lines of either Scripture facts or methods of teaching. It is probable that, in the past, such classes have had their instruction too much confined to the mere exposition of Scripture, and not enough to the study of child nature and methods of instruction. Each teacher should be taught how best to reach the pupils of his class, young or old, so that they may be not only led to accept Christ as their Saviour and the Bible as their guide, but also be led forth into Christian service of some kind. They should be helped to transform Christian truth into Christian living.

3. Lesson Helps. Of these, those prepared and sent out by the China Sunday School Union are very good indeed. Those on the International Uniform Lessons contain not only explanations of Scripture, notes on methods of teaching, etc., but also have introduced in them a new feature, by which the student is led to attempt to solve for himself, in the light of the instruction which he has just received, some problem which may be presented to him any day. It is an actual attempt to convert truth into life, and certainly ought to help many. And not only will it help the pupils, but in course of time it certainly should teach the future generation of Christian leaders that Christianity means something more than merely "learning the doctrine" from the catechism or elsewhere, joining the church, and then continuing in the same old manuers of living as their heathen neighbors. Let us all learn to have a definite aim in our preaching or teaching, for without it we may do an immense amount of work and accomplish little.

The International Graded Lessons are also partly translated and published by the C. S. S. U., and are excellent in their way for reaching the young children. Unfortunately, they are quite expensive, and it is not probable that the natives can afford them in many places where they have to pay for them themselves. It seems to me, also, that the translators or publishers have not properly adapted them to conditions prevailing in China. For instance, the mother is often instructed to teach her child certain things, when in nine cases out of ten probably she herself cannot read at all. These should not be translated so literally.

Then, for China, and particularly for the children of those not church-members, I am of the opinion that those lessons

prepared in the simplest language with question and answer already prepared, are best fitted for common use. With these, even though the teacher is not very well prepared with the lesson, there is something which can be taught, and something which the pupil can learn and repeat, even if his teacher does not understand modern methods, and has never had a course in child study. With these lessons, also, the boys and girls of 15 or 16 can be used as pupil-teachers, if better-trained, older people are not available.

4. General Management. At the present time, in the home lands, the large city Sunday schools are highly organized affairs, and those who should be most competent to judge, claim that to a considerable extent, the same methods should be adapted to and used in smaller places, even in China. Let us magnify the Sunday school, and at the same time recognize the common desire of human beings everywhere to be considered worthy to occupy positions of prominence among their fellows. Let us use this instinct to help develop our work and our workers.

In order to ascertain something of what was being done in other places in China, I sent out a few letters begging for information, and have received two from which I will quote in a condensed manner.

Mr. Cunningham of Paotingfu mentions:—Teachers' meeting on Friday afternoons, classes have banners and march out to music, observe children's day, annual picnic, birthday and Christmas offerings for the poor. Library of about 200 volumes. Officers consist of Superintendent, Assistant Superintendent, Secretary and Treasurer, all elected by the school. Weekly offering taken by classes, each class having a little bag for the purpose, and a book in which a member of the class keeps a record. Lessons are largely Union S. S. Lessons; though others are used. School is graded as much as possible. "No good methods, just hard work, careful preparation of the lesson, lots of love for the pupils by the teachers, giving the pupils so much that is valuable that they feel they cannot afford to stay away."

Mr. H. F. Lee of Nanking, in telling about Sunday school work there with which he is connected, mentions:—

Registration of pupils on cards, grading, classes of not more than five members. The school is divided into four departments, viz., Primary, Junior, Intermediate, and Senior. Grading is partly according to age, and partly according to learning and knowledge of the Bible. Promotions from one department to another, often on Easter Day. Collections are taken, partly for Sunday school materials and partly for the poor. Teachers' Training Class held Sunday afternoons after Sunday school. Not only the Lessons, but methods of teaching are studied. Teachers come from the University and Women's College largely. Helps used are those sent out by the China Sunday School Union, and are both Graded and Uniform series. In the Primary and Junior Departments, sand trays, colored pencils, pens, etc., are used for hand work according to the age of the pupils and the lessons being studied.

In Tengchowfu, where I have been familiar with this work for over twenty years, we have tried to manage things as simply as possible, but are now feeling our way toward a more perfect organization. Many of the teachers come from the Boys' High School and the Girls' High School. As Graded Lessons, Uniform Lessons, and others are being used, we try to hold several classes for the teachers. We have banners, which have been used both in the church and in a street parade. Have just begun to take regular weekly collections. Eight Sunday schools within a radius of two miles with the church as a center. Picture cards given weekly to the children.

In closing, let me make the following suggestions, which have already been approved by the Shantung Presbyterian Mission, and the China Council of the Presbyterian Church in the U. S. A.

- 1. That missionaries and native preachers should be urged to open Sunday schools in the country chapels, and urge all church members to follow some method of daily Bible reading. (That in connection with the Uniform Sunday School Lessons is very good.)
- 2. That, wherever there is a day school under Christian influence, we endeavor to bring about the organization of a Sunday school, which shall be not only for the school pupils, but also for the other children of the village, who may be reached through the direct efforts of the day school pupils, or otherwise.
- 3. That Normal Institutes for teachers and helpers be arranged for in the various Stations, where some knowledge of Sunday school pedagogy and methods of teaching and management should be taught.

If these recommendations were carried out in every mission station in China, we would certainly be taking a long step in the right direction. In addition, I would suggest that every mission have a Committee on Sunday school work, and push Sunday Bible study throughout the whole mission. In places where there are several Sunday schools, of perhaps several denominations, the organization of local Sunday school unions ought to help the work along. Then there should be a Sunday school union for each province, in which all the Protestant denominations working therein should be united. Local and sectional rallies, conferences, etc., might also be made helpful.

Finally, let us constantly go forward, looking upward toward our great Leader, and not downward at the difficulties lying in our paths, and lend a hand to every one in every place who is willing, or can be made willing, by exhortation or example, to engage in the daily and weekly study of the Book of books.

Sunday School Work in the Anglican Churches

JOHN HIND.

Sheng Kung Hui has been decidedly backward in its Sunday school work, and though in different parts of the country efforts have been made to organize and develop this branch of church activity, yet these have been of a spasmodic and local character.

The Fukien Diocese-which claims about one-third of the total Church population of China, has, as might well be expected, been in the forefront in Sunday school work.

An organization, known as the Fukien Sunday School Union, was at work here for many years, but until five years ago its members were all foreigners connected with the various missions working in the province, and its work was limited to holding an annual meeting at Kuliang where papers were read and matters connected with Sunday school work were discussed. No doubt these meetings did something to stimulate the missionaries to effort in this direction, but they accomplished little in the way of placing the work on a sound

and scientific basis. Yet I believe that it is in no little degree owing to the existence of this Union that we can now claim to have got our Sunday school work thoroughly well started, for it naturally attracted the attention of the China Sunday School Union, who sent us copies of their literature and notices of their Summer Schools.

In 1911 we decided that the time had come to turn our Union to some account and the Fukien Sunday School Union was dissolved, giving place to the present Foochow Sunday School Union consisting of both Chinese and foreign members of the three missions working in North Fukien. We then decided to choose a man to act as Organizing Secretary for this work and send him to the Summer School to be held at Kuling. The man chosen was a member of the Chung Hwa Sheng Kung Hui. He went to Kuling and returned to Foochow to commence his duties, and the whole-hearted way in which he threw himself into the work has called forth warm commendation from all.

During the three years of this secretaryship a very decided advance was made in the way of Sunday school development. His enthusiasm was infectious and was soon communicated to clergy and catechists, who began, for the first time, to realize that in this work lay a golden opportunity for reaching the young.

After three years of zealous work he resigned, and it was decided that the work had grown sufficiently to demand a separate organizer for each of the missions, and last year the Chung Hwa Sheng Kung Hui appointed an earnest young catechist, who had previously been to the Summer School at Peitaiho and who is now working as our Diocesan Organizing Secretary.

Most of our schools use the International Uniform Lessons published by the C.S.S.U., who, I think, deserve the sincere thanks of the whole missionary body for the excellent helps and books which they prepare and publish at so low a cost.

It was only in 1915, at the meeting of the General Synod in Shanghai, that an effort was made to organize and unify the Sunday school work in all of the eleven Dioceses of the Chung Hwa Sheng Kung Hui. This was done by a series of resolutions proposed by the Fukien Diocesan Synod, asking the General Synod to prepare and publish a uniform Sunday School Calendar for the whole Church.

The work of preparing these Calendars or Lesson Sheets devolved upon the Fukien Diocesan Sunday School Committee, who are now issuing quarterly lesson-sheets which are supplied to the various centres at the very low cost of 250 copies for one Dollar (Mex.).

Each sheet is divided into thirteen weeks and each week is subdivided into seven parts:—

- I. The Date.
- 2. The Day of the Church Year.
- 3. The Passage to be studied according to the International Uniform Lessons.
- 4. The Golden Text.
- 5. Questions on the Lesson.
- 6. A Special Lesson from the Church Catechism and Formularies.
- 7. The Daily I. B. R. A. portions for the week.

Each Diocese was first circularized to ascertain the number likely to be required, and the following list of the numbers sent out in the very first quarter of their publication will shew that the time and labour spent upon their preparation has been well worth while.

Hankow	•••	•••		•••		3,500
Anking		•••	•••		•••	1,000
Shanghai	•••		•••			615
Hunan		•••	•••	•••	•••	500
Chekiang	•••	•••				400
Hongkong		***		•••		470
Peking		•••				350
Szechwan	•••					200
Shantung	•••		•••			200
Honan	•••	•••	•••	•••		30
Fukien	•••	***	***	•••	•••	7,000
						TA 265

The Fukien Diocesan Sunday School Committee has received letters from most of the Dioceses, which express satisfaction with the Lesson-sheet, and state that they are now putting forth every effort to give this branch of work its proper place in their Diocesan Organization.

Many of the children who attend the Sunday schools in Fukien are heathen, with little or no previous knowledge of the Bible story, moreover their ages vary from mere babies to

boys and girls of over twenty years of age, and it is interesting to make a mental calculation of the number who, through the instrumentality of the Sunday school, are perhaps this year reading those thrilling stories of the Acts of the Apostles for the first time. But not the least of the benefits which have been born of this effort is the increasing spirit of self-sacrifice on the part of many of the Christians who give their wholehearted service voluntarily as Sunday school teachers.

The International Uniform Lessons

W. HUNTER.

HE Bible is neither generally read nor studied among our Chinese Christians as the Bread of Life, the daily word of God to man. This ought to be remedied, can we help to do so? It has been done in Corea, and, though people and circumstances are vastly different, this encourages us to think it can be done here.

To begin with, should not a greater acquaintance with the New Testament at least, be required even from the illiterate (so called), especially young men, before becoming members?

Should not also our Sabbath school preparations and our everyday readings be made to contribute to the instruction of inquirers, and to induce the habit of Bible reading in them and members,—by thinking out a related course of both, suitable for the development of the Chinese Church? But, for efficient development we must start at where the individual now is, not from where some other individual is, or even from where all ought to be. We must recognize that the Church in China is young, and, unless in favoured centres, the Chinese Christian has not the acquaintance with the Bible he ought to have, and he has even often very painfully and laboriously attained to his present position. To shunt him into the swift whirling cycles of western lands results frequently only in bewilderment.

At first it seemed pitiful that the "International" system of Sunday School Lessons, and the accompanying daily Bible readings, had dissolved. It was nice to speak and think of world-wide union, but after all was it not to most Chinese Christians a thraldom to a not entirely useful uniformity? If,

now, experienced men see the need for parting company in order to the healthy development of their not greatly differing clients, is it not even more needful that we should consider whether our constituency does not require similar consideration?

The need for this was apparent to some of us long ago. It was observed that neither the International Sunday School Lessons, nor the I. B. R. A. readings quite suited our people. The proportion of those who at their present stage can continuously follow both, or either, and obtain maximum advantage is small. This year in the Sunday School Lessons there is simplicity of plan, easily followed, but it is not always so; as to the I. B. R. A. readings they career through the Bible in a way confusing to Chinese readers, many of whom are just "spelling their way," and the majority of those not living in mission centres are left out in the cold. It is not that they are unwilling, but they can't catch on. In one district three years ago about five hundred agreed to take up the daily readings. They never caught interest and the next year only some thirty took out cards. But that it was tried in morning worship in the mission family circle (including Chinese) it might have been attributed to inertia, etc., but experiment revealed it was very difficult to carry out, and not of such benefit as had been expected; not so good a plan as to select a book and, as a rule, read it through. On this plan interest returned.

Should we not then endeavour to arrange a system more suited to a nation just entering into the Christian fold. Peter was given two distinct charges—"Feed my sheep," "Feed my lambs." It is the same to-day.

Now we have a Sunday school secretary second to none, with energy burning for application. We have still amongst us friends who have long helped us in Sunday school work; we have men of abundant experience through the length and breadth of the land; we have therefore the elements needed to construct a plan to render both our Sunday school lessons and united daily readings efficient helps to Bible study, and we have a vast constituency to provide for with needs largely differing from western lands. The present juncture affords a suitable opportunity to try to arrange either or both. Almost two years are left us to think over and discuss the matter of Sunday school lessons, and, if agreed, to arrange for a suitable system for China.

The question of union daily readings being useful is assumed. The Union is in itself an incentive, and it affords opportunity of giving help by short explanations. These in no way prevent seniors from further personal study.

Another point, not quite irrelevant though of less importance, is that if we have a Sabbath school system of our own generally adhered to, it may prevent competing "International" systems from introducing needless confusion in our midst.

Sunday School Work in the Seminary Curriculum

CHARLES L. BROMLEY.

T the Shanghai Baptist Theological Seminary we feel that no minister is fully equipped who does not know how to organize and conduct a successful Sunday school. Further, we have learned that the only way to teach students how to build up and carry on Sunday schools is to take them out into the villages and have them do it. To this end we have five out-stations in connection with the Seminary, and we make these out-stations our laboratories of applied Christianity. By conducting these out-stations we learn the problems connected with Sunday school work in Chinese villages and can help the men solve them.

Our plan of work is to divide the men between the five out-stations, making one man Sunday school superintendent, the others helpers in various capacities. One of these helpers is leader of the singing and attends a special class once a week where he is taught children's songs. On Saturday morning all the men attend a Preparation Class at which, besides practising children's songs, they are given a detailed program for the following Sunday. Weekly reports are made and records of attendance charted.

When we started there was little organization and less real teaching in our Sunday schools; no effort was being made to adapt the Sunday school to the children who came, to make it appeal to them. As a consequence attendance was not regular, and the pupils learned little or nothing. Our first step was to fit the Sunday school to the scholar. We taught out theological students children's songs, some of these motion-songs which even the larger boys and girls enjoy. Next we prepared programs for the men which included

little nature talks, circle talks, stories, illustrated talks of five or eight minutes, also marching or activity of some kind so as to relieve the monotony of sitting still too long. The dea in these things was to give a varied program, allow for activity, and have the children take some part. Each of the changes increased the interest of the scholars and the probability of their coming regularly. When we divided the children into classes we insisted on small classes, not more than eight or ten in a class and tried to get the teachers to use hand-work, blackboard, sand-table, sticks, stones, and objects of one sort and another to teach the lesson. All of these things tended to make the Sunday school attractive, they appealed to the children, and as a result the children are coming regularly and are learning songs, stories, Bible verses, and religious truths.

Take as a concrete case a place across the river from Shanghai called Yiang Kying. When we started there the method was to open the chapel and ring a bell. Some children would come tramping in, few or many depending upon the weather and outside attractions. The leaders would have the children sing songs that had no relation to the children and which they did not understand; then a prayer; then the teachers would divide the classes and undertake to teach. There was nothing attractive, nothing that appealed to children in the opening and closing exercises and possibly little in the lesson that they could appreciate. Result, irregular, spasmodic attendance, scholars knew as little at the end of the year as they did at the beginning, waste effort on the part of the workers. We made changes as suggested above, made the opening exercises attractive by songs which children could understand and enjoy, stories which interested them and at the same time carried with them great, live truths; activity of one form or another which helped to overcome their natural restlessness. The prayers were made simple and related to the life and needs of the scholars. The opening and closing exercises were made part of the teaching process of the Sunday school. We also tried to improve the methods of teaching in the classes with the result that we now have as many scholars as the teachers can handle, they come regularly and are learning songs, truth-bearing stories, Bible verses, and Christian truths.

In connection with our Sunday school work we use the class attendance cards issued by the China Sunday School

Union. We also have charts showing the attendance for each Sunday school, and pasted up in front of each room a Sunday school roll. When a pupil is present he gets a red mark, when absent he gets a black mark. These methods encourage regularity of attendance and help to develop a Sunday school spirit. Each teacher has a class roll and is expected to keep track of absent pupils. Records of collections are kept in the same way.

How to Produce Leaders in the Chinese Church J. CAMPBELL GIBSON.

NE is tempted to begin by quoting the recipe for making hare-soup, "First catch your hare." But to put it more simply let us say, "First get your Chinese Church." The finding of leaders begins where everything else begins, in evangelization. Or, again to simplify, let us say, "First produce Christians, and leaders will soon follow."

The first requisite for a leader is that he should be a follower. "Whosoever would be first among you shall be servant of all." The Lord's own first word always has been, and will be, "Come," or "Come, and ye shall see," or "Follow me"; and a little later His word becomes "Come ye after me, and I will make you to become—." The whole secret of Christian leadership is there, if we will only think of it. "I press on, if so be that I may lay hold of that for which also I was laid hold of by Christ Jesus."

Two mistakes may be made at the outset, and the history of missions affords ample illustrations of the results.

I. The first is made by premature eagerness to secure leaders. St. Paul's warning, "Not a novice," has often been forgotten, and before the new convert has had time to prove himself he has been removed from his natural sphere—in which his gifts and graces might have matured to his own great profit, and to the ultimate enrichment of the Church—and has been thrust, untested and inexperienced, into some kind of leadership. He becomes puffed up, not edified, and even the unconscious spiritual influence which he was beginning to exercise within a narrow circle becomes weakened or lost.

2. The second mistake is sometimes made as a result of some such experience. Seeing how some premature experiments of this type have failed, the inference is drawn that all should be taught to abide in their own callings, and no further effort is made to enlist or to train those who might become leaders in the Church. It would not be difficult to point out missions which have worked long and earnestly in important centres, and have failed to build up a strong Christian community, chiefly because they have made no persistent effort to provide a nucleus of selected and trained men and women, fitted to lead and to stimulate its life and activity.

Both mistakes must be avoided, and while no man should take this honour of leadership unto himself, but when he is called of God, neither on the other hand should we hinder those who are called, nor should we leave them to make bricks without straw, failing to give them the equipment which may better fit them to meet the calling of God. The gifts and calling often go together, but God, who sends the call, may often leave it to us to provide some of the contributary gifts.

So much then in vindication of the topic alloted to me, "How to produce leaders in the Chinese Church." It is a legitimate object to set before us, and, whether we are to speak of producing or of obtaining them, let us lay it to heart that somehow they must be found.

It may be convenient to summarize the steps which may be expected to give us the men and women who shall worthily lead the growing Church.

- 1. Pray for them.
- 2. Look out for them, and learn to know the signs by which they may be recognized.
- 3. Train them.
- 4. Trust them.
- 5. Treat them not as dependents but as fellow-workers in the Kingdom of God.
- 6. Do not be too much afraid of their making mistakes.
- 7. Do not expect too much of them.
- 8. Let them see that you respect them and will loyally stand by them.
- 9. Respect their individuality, and let it have some scope for freedom of action.
- 1. It should perhaps be said that the basis of Christian leadership rests upon gifts which we roughly, and sometimes

perhaps erroneously, distinguish as "natural" and "spiritual." But all are gifts of God by which He is pleased to enrich His Church. By heredity, by the atmosphere of Christian homes, by worthy friendships, by social intercourse, by education, and, at the stage of adolescence, notably by the plastic influence of heaven-born teachers, whether of "sacred" or "secular" learning, whose own character stamps itself indelibly on their pupils, -by such influences God prepares leaders for His people and it is worth while to pray for them. The devious course of Church history is lit up by such names, and they often owed their brilliance to others of less renown. Timothy to his mother and his grandmother, Augustine to his mother, Luther to his homely but devout father, Calvin to his brilliant cousin and the fervency of Farel, John Knox to "godlie Maister Wishart." The list might be drawn out to any length and we gather from it the assurance of divine gifts bestowed on select souls, often through the ministry of others who themselves remained in obscurity, while helping to kindle lights that will never fade. So God prepares His gifts of leadership, and they are given to the Church when it prays for them.

2. We must be on the outlook for such gifts, lest they pass unnoticed. What are the marks by which we shall recognize the coming leader? Nor, assuredly, his readiness to come forward, and not "glibness" of tongue. Nor even an attractive manner, or winsome and comely features, though these may greatly help his future service, if with them more solid and deeper-lying gifts discover themselves in him. "Lay hands suddenly on no man" is a wise rule, but it is almost equally necessary to look suspiciously on no man. The boy who stands aloof from the little follies and ebullitions of school life, who is found to be commanding respect from his fellows when saner counsels begin to prevail, who is found to be doing his own work well, more intent on improving himself than on winning popularity out of every flashy scheme of revolution in church or school,-such an one will always be found well worth watching. He may be good-looking or ill-favoured; he may be clever, and may even seem to be stupid. But as you watch him in school and college, and in his first experiments in practical work, you will begin to recognize weight of character and genuineness of purpose, and there will visibly gather round him an undefinable sense of power to influence

others for good. This recognition will not come quickly, and the missionary will be very unwise if he attempts to hurry it. You can no more produce Christian leaders by putting pressure on "likely" boys than you can grow a forest tree in a hot-house or in a corner of your garden by dosing the sapling with patent fertilizers. Perhaps, after all, our duty rather is to recognize than to produce leaders in the Chinese Church.

3. But by all means let us train them, watchfully and wisely, sympathetically and unostentatiously. If we make a pet of one whom we begin to think promising, we shall almost certainly spoil his character, unless it be one of those most rare and precious characters that nothing can spoil. We shall also quite certainly destroy his influence with others, if we give them reason to infer from our action that he is a pet of the missionary. No such processes as these should be understood by the advice "Train them." But fair opportunities of obtaining a sound education should be put within their reach, and the immensely increased attention now devoted to educational matters should secure this. We should encourage the natural and healthy appetite for the acquisition of knowledge in all departments. Above all we must guard against doing anything to justify the suspicion that we are limiting either the range or the standard of our Church education in order to shut up our students to a narrow range of Church service. We must be willing to take some risks, and seek for spiritual leaders among those who with wide outlook have, by the grace of God, seen and chosen the Way of the Cross. Let theological education be the crown of all our teaching, and theology, "the queen of the sciences," be evidently, in our own esteem, the highest and best that we have to offer. To correct the narrowing influence of a too academic training, let opportunities for practical service be freely and early offered. A call to teach in Sunday school or to help in a "preaching band" in village or street evangelistic work, will sometimes give the first impulse towards future leadership, and the varied activities of a well-managed Y. M. C. A. or Y. W. C. A. may be most effective in creating the spirit of service which is the secret of "leadership."

The remaining topics indicated above cannot be treated in detail within the limits of this paper.

Their general purport implies that the greater part of the "training of leaders" is to be done outside of school and college class-rooms, and the best of it will be done unconsciously

while we are thinking of other things. If we could only ourselves be men and women of the type which we wish to see among the leaders of the Chinese Church we should be already on the high road to success. How did our Lord train His disciples? He "used similitudes" and gave them weighty summaries of truth. But the great lesson by which He formed their characters was Himself. "For their sakes I sanctify myself." "I am among you as he that serveth." He taught them as one having authority, though He prescribed no detailed course of study. But in the house and by the wayside, in public and in private, He so lived amongst them that some likeness to Him was gradually impressed upon them. By patience and love He made them to become in some degree what He wished them to be. He took them with Him to see His working and to share it, then sent them out to test their obedience, and, causing some portion of His power to rest upon them, He gave them some earnest of success.

All this must seem far beyond our powers, but if we follow in humility and faithfulness, conscious that we fall far short at every step, yet we shall not wholly fail, and the Lord Himself

will give us "leaders" for the Chinese Church.

The Discovery and Enlistment of Chinese Leaders

J. E. WALKER.

EN must and will have leaders; for only thus can united action be prompt and efficient. Some men are better fitted to lead, while most men are quite as well fitted to follow.

But in sacred and secular history alike we find two kinds of leaders, one kind coming forward as an unlooked-for product of abnormal conditions and the other as the product of an established order. Of the former kind was Napoleon and of the latter kind Wellington.

In the early history of Israel the leaders were largely of the former kind. In some cases, like Joseph, we have glimpses of how their early life and natural endowments formed them for leadership in great crises. Others, like Elijah, burst suddenly on the scene. Yet in every case the dominant factor was God coming personally and manifestly into their lives; but is not this just as true to-day of spiritual leadership as it was when He wrought wonders that smote on eye and ear?

Most of the great leaders of the Apostolic Church appeared in early manhood, while Peter and others had not been first sought out, but came of themselves to John, and then went unsummoned to Christ when he had been pointed out to them as the Lamb of God. They were leader-like men, brave, energetic, quick to see, prompt to act.

Our earlier successes at Shaowu came through men who, in God's Providence, had been thus pre-prepared.

One was a young man whose father, escaping to Foochow at the time of the T'ai-ping Rebellion, had there heard the Gospel and commended it to his sons. The elder son was ruined through opium, and the younger son was making a losing fight with the gambling habit; but by the opportune coming of the Gospel he found a deliverer in Christ, and became at once our first Chinese leader.

Another was a young man who had tried every form of vegetarianism, and then had stuffed himself with the husks of Taoism. But while he was teaching a Christian school the study of the Gospels pointed him to Christ. He had been a feigned believer, and we had vainly tried to have him take such a lead as befitted his talents and education; but when he found Christ he spontaneously became a leader.

I might give other cases in which Providence had preprepared the man; but better still was one man who had thus been made ready and yet came to us young enough for training and study.

Among the Apostolic leaders the greatest one was not Peter, even though personally trained by Christ, but the educated Paul. In him, culture, Providence, and grace had worked together; and he held that his preparation began with the first breath he drew. He was born a Roman citizen, yet was reared in Jerusalem at the feet of Gamaliel; a diligent student, yet no bookworm, but a skilful artisan; saturated with the Hebrew Scriptures, yet finding something good in pagan writers; intense, yet patient; aggressive, yet gentle; fearless, yet meek; most spiritual, yet very practical; given beatific communion with God yet companionable with men of every rank, race, and religion. But always he emphasized his utter indebtedness to Christ and dependence on His presence and strength.

In our own home lands we find the same thing. While some remarkable leaders do arise without previous training in the schools, yet permanent and broad leadership calls for men of special training. Thus in the American Civil War there was a very inadequate supply of men with military training; and many civilians filled up the gap with ability, some even attaining to high rank; but the great leaders on both sides were graduates of West Point.

It might be said that this all pertains to great leaders, while we are concerned in finding many lesser ones for local work; but from the greatest down to the least the underlying

principles are the same.

Three things are needful for the production of any suitable leader-grace, providence, training; and the greatest of these is grace. Paul describes it as "the kindness of God our Savior and his love toward men." It was that which persistently drew me away from selfish aims and worldly ambitions, while a series of providences led me and enabled me to secure an education. Born among the Spokane Indians, at four years of age I saw the mission broken up by an Indian war between a neighboring tribe and the white immigrants, and my parents moved five hundred miles on horse-back and by row-boat to the embryo settlements in western Oregon. There home missionary leaders were just laying the foundations of my alma mater. All the land around the chosen site had been preempted in mile square farms though it took a few years to perfect the title, but by special Providence my father secured one of these farms near the center. Church and college were the dominant factors in the community, and the faculty were intimate with the family. And there for me Genesis put God into geology.

Among the savages I had learned the difference between superstition and the religion of the Bible; for when the former gave me a fearsome dream of cadaverous ghosts, my father lulled me to sleep again by telling me about God's guardian angels. And on our journey out of the Indian country, at the site of the massacre that brought on the war, I saw my mother pick up a bit of golden hair which had come from the head of an accomplished Christian woman murdered there; and the Indians had lashed her face with their whips as she lay dying. How could I ever believe that Christianity was an evolution from foul and murderous lies! It came as a pure revelation

from our Father to his erring children.

A leader must be a strong man. The church is, on one side, a hospital for souls; and the nurses are taken from the cured ones, but not till they are strong, and have been found adept and had some training.

The good leader must be strong in the Lord. Human strength often fails just where it is strongest. Jacob had cared for his father's flock with unfailing fidelity for years and years, yet was induced by his mother to grossly deceive him; and he reaped what he had sown in the deception he himself suffered.

Moses wrote him down a perfect man; for Moses had killed a man and been exiled to tend sheep for forty years; and in his old age, he, the meekest of men, did, under sharp provocation, give way to a fit of irritation and self-assumption that shut him out from the Promised Land.

Efficient leadership calls for a strong will and self-reliance, both of them chastened by Providence and regenerated by grace. Always in the assemblies of men it is the strong, self-reliant will that leads.

The Christian leader must have strong faith and strong convictions, able to say with Paul, "I know." The physical sciences find a physical truth which cannot be changed or abated. From the atom millions of times smaller than a drop of water to a star a myriad times brighter than the sun, yet dim through inconceivable distance, one law, one truth prevails, immutable and absolutely accurate. Men of science have had their disputes as one error after another has been met and disproved, till now they are attaining to a wonderful structure in the unity of the truth.

Is spiritual truth less fortunate than this? No, we have the surer word of prophecy, the foundation of the prophets and the Apostles, Jesus Christ himself being the chief corner-stone; and on this we come to the Unity of the Faith, and of the knowledge of the Son of God. The Peasant of Galilee laid down the scientific test—By their fruits ye shall know them. Only a good tree can bear good fruit; and a diseased tree can but bear poor fruit. Neither can a man of unsettled convictions make a good leader.

A good leader must be impelled by a strong inward impulse; not be like a ship blown about by fitful winds, but like one propelled by hot fires within, the Holy Spirit and a Christ-like love firing his convictions. Once when an examining committee asked a young theologue, Henry Ward Beecher

by name, why he wished to preach, he replied, "I would die if I could not preach the Gospel." Too seldom does the average leader have such a strong propulsion as this, and in saving this I do not except myself. God grant it to us all.

I recall the case of a youth a little older than myself and rated higher in ability; but just at a critical point he was soured against religion by shabby treatment from one who was scheming for leadership in the church; and, lacking the right inward impulse, he gave up just when he ought to have buckled down. Oh, these disciples of Diotrephes who love the preeminence. In the bitter controversies that have rent the church, the bitterness has come from love of pre-eminence and not from zeal for the truth.

But how can we discover such leaders as this? We must find them as the magnet finds the iron. A marked characteristic of great leaders is the power they have to attract and draw about them men of like spirit and aims. We ourselves must be true steel, magnetized from the great Magnet above. Or better, pure iron of the electro-magnet, drawing mightily, yet powerless if the connection be broken. The Apostles could impart miraculous gifts to others; but they could not bestow the power to impart these gifts; and hence in a generation or so the gifts had ceased. But the enduement of power for spiritnal work has never ceased.

The leaders whom we seek must come from the church itself. In years past I have sometimes said to an audience. 'Your rulers come from your ownselves, and if you got rid of these, where would you go to get better ones? The Gospel must regenerate before you can have good rulers.' Yet even in secular history God does sometimes in pity give the people a leader much better than they deserve. And is not all this true of the Church? Luther and his associates came from the Romish Church. But note this also, they came from the inner sanctuary of the Roman Church, which was not given over to be trampled by the Gentiles. So also Elijah and Elisha and the Sons of the Prophets must have come from that inner seven thousand who never bowed the knee to Baal.

Hence our pursuit of leaders must begin in the homes of the Church. It was in a religious home that Timothy was fitted so early in life to be one of Paul's companions. Very early in life I understood what the Indians meant by ghosts; but much more I understood my parents when they talked about

God. Helen Keller has told how in the darkness and silence of her young life, God was her comfort and stay. Now when my parents talked about material things my five senses interpreted to me their words, but when they spoke about God how came I to understand? What could it have been but a sense of God? Yet had I not been reared in a godly family, would not this sense of God have been a starveling amid the growing appetites and passions?

We do have spiritual senses which give us communion with God. Yet, seemingly, all do not possess these in like degree. But the Christian leader should be well endowed with these. And, just as in the case of mental faculties, nurture and training can do much, alike for the poorly and for the well endowed.

Next, there should be suitable opportunities provided in vouth and early manhood for one's natural gifts to be drawn out and exercised. One of those pioneer home missionaries who founded my alma mater told how in youth he was very diffident; but a good deacon kindly urged him forward to take part in the weekly prayer meeting, and as the outcome of this he was moved to get an education and enter the ministry. At that time the Sunday school was just coming into favor: and it has been a place in which many a young leader has found himself, and discovered himself to others. It has given us some splendid leaders. Twenty-odd years ago there was a Mr. Millard connected with one of the foreign hongs in Foochow, and his religious activities found play in a little Sunday school for the children of the missionaries; and then the firm failed, and soon after he came into marked prominence for his power in stirring up the churches at home to zeal for foreign missions.

The Y. M. C. A. has been a rich source of supply of lay workers and of live clerical workers also. I first knew of D. L. Moody as a leading Y. M. C. A. worker; and the only time I ever saw and heard him was at an International Y. M. C. A. Convention. He had not then attained to his great fame as an evangelist; but his idea of a Christian worker was much like that of a steam locomotive; and this was just what he reminded me of. In China to-day the Y. M. C. A. has been and is finding and fitting men for leadership.

When I was in the seminary it seemed to me that there was too big a gap between the theologue and the Y. M. C. A.

worker. I do not think that this is so now in China; and I trust it never will be. For one thing, the Y. M. C. A. was squarely undenominational, while the seminary was squarely denominational; but things are different now.

Such organizations as the Brotherhood of St. Andrew, the Epworth League, Christian Endeavor, and other Young Peoples' Societies have done much to develop leadership in the churches; and there is a marked tendency to widen the scope of these organizations, and make them training schools for all forms of religious activity.

The College Y. M. C. A. and Y. W. C. A. have grand opportunities along this line; and the Student Volunteer Band in searching for and securing leaders for the foreign field has

also done much for the home land.

All these agencies ought to work the same here as at One of our pastors told me that he had six men in his church who could conduct the services if he were absent, and they had all been trained in the C. E. Society together with thorough study of the Bible in the Sunday school. But our institutions of learning have a supremely important part in this work, from the day school up to the university.

One of our pioneer home missionaries, in pleading for my little alma mater said, "To give a man an education without Christian principle is only to make him a clever devil." Did he state the case too strongly? In this land at least we have seen what Christian principle can do for a scholar, and alas, what a scholar can sink to if he has it not. (One of the sad things at home is the extent to which well-trained youths go astray in college.)

All our schools and academies and colleges should be in the hands of those who can and will permeate them with a Christian atmosphere. The teaching of the Bible and the religious services cannot be dispensed with; but it is not the text-book so much as it is the teacher who creates the atmos-

phere; without this the text-book is weak.

And how is this to be secured? Life can come only from life. But if our life is hid with Christ in God, and we live, yet not us, but Christ lives in us, we will then be a sweet savor of Christ that cannot be hidden. Communion with God, the indwelling of the Holy Spirit, and intercessory prayer will charge us with the magnetism of heaven; and what oxygen is to the air, that the Holy Spirit is to the atmosphere which we create.

I have read that Pastor Ting has a list of 1,000 names of persons for whom he prays daily. How does he do it? How does a pianist strike a hundred notes on a piano where I could hardly strike a score? Practice has done it. Then, too, in prayer the concentrative power of strong faith, burning love, and yearning hope can do wonders.

And then, too, we are to pray in the Spirit. But then shall we not also have fellowship with the Spirit in the groanings that cannot be uttered?

Such a life will make us keen to see and wise and eager to get in touch with students who show qualifications for leadership.

At the Water Street Mission in New York two men of very different types were saved. Both had been brought to the deepest degradation by strong drink; and both were marvelously changed. But one had grown up ignorant, a leader of bad boys, and then a ball player till liquor spoiled him; then a gambler, and then a drunken bum. He has saved scores of men of like character. The other man was a college graduate; yet he sank as low as the first one; but now in three years' time he has addressed 80,000 college men, conversed personally with 8,000 and seen 4,000 give themselves to Christ. But who could have dreamed that such a leader would be the product of missionary work in the slums of New York!

In the past God has called the educated and also the uneducated, and wonderfully blessed both kinds, and we must recognize and honor the Holy Spirit and all those with whom He works.

I have sometimes thought of the Chinese leaders thus;—They must increase but we must decrease. Relatively this must be true; but actually we also must increase, in numbers, in wisdom, in power. We have reached a stage where position must count for less, and personality, more than ever, must be the main thing. If we are going to lead them it must be because we are intrinsically in the front. We may be still ahead in education but they are gaining on us in this; we command more funds, but they are gaining on us in this, and so with everything. Thank God they are gaining on us in consecration and the fulness of the Spirit; but do let us keep as near the front as we can.

If Paul were here and we asked him what he thought of his critics he would sadly reply, "They fail to see the supreme presence of Christ in all that I was and all that I did."

Sunday School Work in Kak Chieh, Swatow

EDITH G. TRAVER.

SHORT time ago most of the village Sunday schools near us were really preaching services, and in fact that is the case still in a great many churches,—but even where this is so, most of the preachers know that something quite different is now the order of the day, and many are beginning to follow the example of those enterprising leaders of churches who are earnestly learning and doing the ways of modern Sunday school methods.

In Swatow, as in our other central stations, we have long divided the school into many classes, and in the morning a "kindergarten" has been held during the time of the church services. In the days before the full graded lessons were planned in English, we used in this morning work the old Beginners' Course. Later, when the full course was published, we adopted the Beginners' and Primary work of the new graded course.

When it was planned to start a real graded Sunday school in all departments of our afternoon school, the morning "kindergarten" became true to its name, with only the children of kindergarten age, while the older children went to church in the morning, taking their Sunday school work in the afternoon.

We are glad indeed to have the graded Sunday school lessons in English and also in Chinese.

The Primary and the Beginners' Departments meet together now in the afternoon in the kindergarten, the Girls' Junior Department meets in the Women's Bible School, and the Boys' Junior in the Theological School. The older pupils all meet in the church. In a nearby village a graded Sunday school is held in the girls' school building.

The classes of these schools are made up of four or five pupils each, and the teachers come from the Academy, the young women of the Women's Bible School, and other young women of the neighborhood, teachers or students of the girls' schools.

The junior girls are so enthusiastic in their work that they come a half hour early to begin work, and there are so many things they want to do that they stay half an hour longer than the other schools,—singing, memorizing, handwork, mapwork, with writing to be done in school and at home.

We have a Cradle Roll Department, and this year we have started a class for mothers of small children. They meet in a building by themselves, and the children are with them, so that while the little ones do not disturb anyone else, and they have their mothers' care, the women are receiving instruction both in Bible truths and in methods of caring for their children.

In the Women's Bible School the first of our Teacher Training work began six or seven years ago, and it has an important place in two and a half years of the four years of our course. We are studying the books prepared by the Sunday School Union for the Teacher Training classes. We have also a fundamental course in the method of studying the Sunday school lesson, the truth and aim of the lesson, and the making of the plan for the teaching of it. There is giving of model lessons and the criticism of these by the class. There is work in story-telling, and a course in handwork following Milton Littlefield's comprehensive book, "Handwork in the Sunday School."

There was also a course in Sunday school methods in the Theological School before it was necessary to close the school for a time, and when it opens its doors again this year, the course will be continued.

For some years there has been, for a good share of each year, a Teacher Training class held some week-day evening for the teachers other than those who come to the Women's School for the work. Now there are two of such classes, one for teachers of the junior boys and one for those who teach the Uniform lessons in the main school.

Though it is beyond the province of this subject, I want to mention the especially good Primary Sunday school held in the English Presbyterian Mission in Swatow.

I said at the first that there is a very general interest in Sunday school work throughout the field, at this time; and, though the interest has been growing for several years, this is mainly the result of the meetings held here by Mr. Tewksbury in February, and also of the follow-up meetings held since that time. One of the results is the demand in the nearby churches for the services of those who have been trained in the Bible School.

The need of Sunday school work is being felt more and more in the churches. In many places the children do not attend the Sunday school service at all, while they, as well as the older ones, are in vital need of the study of the Scriptures. Now, while they are young, is the time for them to memorize the words of the Bible, and the time to learn its stories. But almost more than all this, it seems to me,—now while they are young is the time when the church and its work should become their possession. The Sunday school should be their own,—the service in which they have a share, the time at which the superintendent is depending on them for part of the program;—they are the ones to recite the Psalm, to give the Golden Text, to sing special songs, and so the church comes to be their own.

And the young people of the church, those who perhaps are like I was at sixteen, longing for a class to teach or some other work to do! No class was given me then, but now as I think back to when any growth in my Christian life began, I know it was when at eighteen a class was given me to teach. The young people of the church are ready, I believe, for work, and it will mean growth and power to them and to the church as a whole when the work is given them to do.

The great problem of the children whose parents are not Christians is another question which in many other places is being more fully solved than it is here. In olden times churches were in the homes, and many of us remember the Sunday schools founded in our own homes that later grew to be churches. Why should not the more isolated Christian homes and the homes of friendly non-Christian families be the places for Sunday schools to be founded? Many homes, I know, are given for preaching places, but would it not be well to have Sunday schools in many more of these homes, and so make greater use of the opportunities of reaching the non-Christian children and women round about them? The Christian workers from our larger churches or our schools could open and carry on the work with the help and interest of the family of the home.

There are many problems, we say, and questions, in Sunday school work, yet there are as truly opportunities, opportunities to teach our Christian children, to give them their true share in the church life; to give the young people their part in the work of the church; to bring the non-Chris-

tian children and their parents, too, to Christ, and then to give them their share in the great work that Christ has given us to do.

The Sunday Schools of the Methodist Episcopal Church, South

D. P. KING.

Sunday School Secretary of the Methodist Episcopal Church, South, China.

I. A BRIEF HISTORY.

HE first organizations named the Holy-day School, which is now still used at some places, were started more than two score years ago. One of our pastors, Rev. Zung Zing Sau, told us (for he was one of the first Sunday school students where he was at school) that "in the early days the missionary-teachers saw the way they spent their Sundays: some played chess, some squandered away their time, some even quarreled and did all sorts of mischief. In order to stop this the Sunday school was begun. They had no printed lesson papers, so someone translated the English Lessons into Chinese and had them taught to the boys, requiring them to take notes. Every Sunday, therefore, one teacher led the Sunday school, which was usually held in the class-rooms of the school, but soon the church or chapel was used. Beginning from this, any church that had a day-school attached to it followed the same plan and the Sunday school became one of the activities of our Church. The first pupils of the Sunday schools, therefore, were the students attending our day-schools. They did not divide into classes and they did not have adequate lessons, for some places used the Catechism as their regular lessons."

In 1885 Rev. C. F. Reid began to translate the International Lessons into Chinese, as instructed by the Conference. Then these became the uniform lessons in our Church. At that time the Conference had not appointed any special committee, so it is difficult to get definite reports and statistics.

However, in 1900 at the Annual Conference the Committee on Sunday Schools already appointed made the following suggestion:

"We hereby ask all the members of our Church to consider Sunday school work very important, and we hope no one will think of it as insignificant. We also earnestly hope that our pastors will carefully select wise and enthusiastic church-members to act as superintendents and teachers. We should extend our work not only among our own students (those who are attending our schools and colleges) but among those around us who are in darkness. If there should be no attempts made to save souls, how should we feel! We therefore hope that, beginning from next year, the children of non-Christian families will be sought out and their souls saved. We should seek the lost lambs and bring them to the fold."

Since then our Church has made great effort to attract neighboring children into our Sunday schools, and so the privilege was not the monopoly of those attending our schools, but became common to every child.

In succeeding years we have realized more and more the importance of such a movement, and the importance of having properly trained officers and teachers to lead in such work. This resulted in the establishment of a Sunday School Normal Institute in the Soochow district in 1911. I was asked to look after the Sunday school work. Soon this was adopted by the Shanghai and the Huchow districts as well. The sole aim was to build up new Sunday schools, and though what we have achieved does not altogether satisfy us, yet it represents what we intend—the extension of our Sunday school work. Moreover, the Annual Conferences and the Sunday School Board are always endeavoring to make the work as up-to-date and efficient as possible.

The following is a table showing our progress:

Year.	No. of S. S.	No. Officers.	Pupils.	Contributions		
1885	7	27	390	0*		
1900	26	145	1,900	0*		
1910	45	256	3,349	\$ 482.53		
1014	120	695	8,145	866.23		
1915	132	863	11,107	1,178.66		

The progress from 1910-1914, as compared with 1900-1910, in number of pupils, is threefold; in teachers and officers, fourfold. This forcibly illustrates the value of the Sunday school institutes. Again, if we compare 1900-1910 with 1915 alone, the numbers of pupils, teachers, and officers are doubled, this being due to a plan adopted by the 1914 Annual Conference and which, briefly, is as follows:

^{*}Due to the fact that there were no Sunday school officers and the Sunday school was sustained by the Church.

II. THE IMMEDIATE REASON FOR EMPLOYING

A SUNDAY SCHOOL SECRETARY.

The Report of the Sunday School Board to the 1914 Conference showed a marvellous advance. The work, growing steadily, still had its weak points: the lack of unification was one; another trouble was the lack of school equipment and accommodation, resulting in an altogether too crowded condition. The Board saw that these two major causes, and minor causes such as the lack of funds, lack of ability, etc., were crippling the work and the plans for future development. The Conference then decided to appoint a secretary to take care of the interests of the Sunday schools, to meet their teachers in person in order to plan and suggest and teach the best methods, or to instruct them through correspondence or to organize Sunday school institutes. This seemed to the China Conference to offer the best solution of some of the most difficult problems, and they had really felt the necessity of such a secretary long before.

In 1914 the General Conference of the Methodist Episcopal Church, South, laid special emphasis upon Sunday School work, resulting in the organizing of the General Sunday School Board. The duties of this Board are: (1) to look after Sunday school publications; (2) to conduct special Conventions; (3) to organize Bible classes; (4) to prepare a Teacher-training Course, and (5) to promote the general interests of the Sunday school. The General Board can accomplish very little without the assistance of one or more secretaries to carry out their plans; each Annual Conference, therefore, has been given the right to appoint one secretary or more, to secure the efficient working out of the plans of the Church. The 1914 Conference was presided over by Bishop James Atkins, the chairman of our General Sunday School Board. From Reports, he learned that the China Conference Sunday schools were growing, and therefore the appointment of one secretary (the present incumbent) was ratified by the Conference.

III. THE DUTIES OF A SUNDAY SCHOOL SECRETARY.

1. Towards the China Sunday School Union. The first man taking Sunday school work as his vocation is the General Secretary of the China Sunday School Union, Rev. E. G. Tewksbury. He began his office in 1911. Since then he has

been rendering great service to our Sunday schools, helping in institutes, etc., encouraging us in our work and stimulating our interest. Besides the preparation of Sunday School Lesson publications, the editing of a Teacher-training series to guide our teachers in regard to methods of teaching, and the conducting of Summer Training Conferences, he has done much to help in the general progress of the work, and Sunday school secretaries should keep in close touch and coöperation with the China Sunday School Union.

- 2. Towards the Church Sunday School Boards. Having been appointed by the M. E. Church, the writer must, of course, conform to its regulations, and whatever helpful publications the General S. S. Board has issued, it is his duty to adopt and adapt them and have Chinese translations printed for circulation. Several such publications are now in the hands of the printers and will soon be available.
- 3. Towards the Preachers of our own Church. Our preachers and pastors have a very heavy burden upon them. They not only perform the holy rites, preach sermons, do evangelistic work, but also have the oversight of Sunday school and educational work, and this because the church-members do not undertake any of these responsibilities themselves, believing that it should all fall to the preachers and pastors. On the other hand, our pastors have rather overlooked the importance of training the church-members as social workers, with ready hands to help where there is a chance. The duty of the writer, therefore, as Sunday school secretary, is to plan for the training of church-members in voluntary service, that they may take a responsible part in the Sunday school and church activities. One of the most common difficulties in our Sunday schools everywhere (the lack of teachers in proportion to the number of pupils) might be remedied by such training. Bible School of the Soochow University, recently established at Sungkiang, has a twofold purpose: the training of efficient workers for the Church, and of able leaders and teachers for our Sunday schools. In connection with this latter purpose, the writer was called over to help for a month, using "Principles of Teaching" as the subject of his lectures. Practical demonstrations were also given, as well as illustrations from experience. The Sunday school secretary has a large responsibility in the matter of the training of workers for the future.

IV. TOWARDS THE PRESENT SUNDAY SCHOOLS.

In the foregoing we have emphasized the necessity of training church-members to realize the need of, and to prepare for, active service on their part. One method has been by the starting of teacher-training classes, giving them a chance to learn something of methods of Bible study and Bible teaching, and thus directly helping our Sunday schools. Besides these teacher-training classes in connection with churches we also have over two hundred students of one school in teacher-training classes, preparing themselves to be better Sunday school teachers. This is the most important work the Sunday school of to-day can take in hand.

We should make much of music in our Sunday school work. The songs that we are using are not at all uniform in translation, and most schools do not have adequate ones; therefore twenty songs for Sunday schools have been edited and written on large sheets of cloth for distribution. Special leaders have been invited to teach them during Sunday school institutes, etc., these institutes being largely made up of superintendents and teachers.

Without hesitation the writer must say that the Sunday School work is growing so rapidly that it has become too great a task for one man. During the District Conferences, therefore, the writer requested the assistance of a few voluntary secretaries. They will have a large responsibility for their own circuit or circuits.

In conclusion, with so great a field of work before us, we feel that we shall not be able to do justice to the one hundred and thirty-three Sunday schools without the help of the prayers of those interested in Sunday school work. Pray for us.

Notes on Sunday School Work in Foochow WALLACE H. MINER.

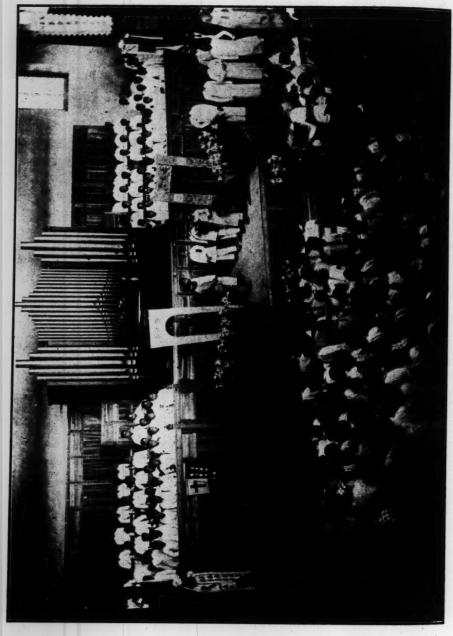
arranged for when the request came to write something on Sunday school work) has made it inevitable that my remarks should be brief and rather hastily made. The short period of two years in the work in China does not make it advisable for the writer to offer suggestions or pass opinions, but we are pleased to record some encouraging observations on local Sunday school work.



UNION SUNDAY SCHOOL RALLY HELD IN PEACE STREET CHURCH, FOOCHOW.

Looking towards the audience.





UNION SUNDAY SCHOOL RALLY HELD IN PEACE STREET CHURCH, FOOCHOW.
Looking towards the plutform.

Worthy of first mention is the fine spirit of cooperation and union in this, as in other lines of church work : not only are there union medical, theological, and normal schools and college, but the religious educational work in churches is conducted more or less unitedly with much profit and encouragement to the workers. Union meetings for Sunday school workers are frequently held. The preachers' meeting is attended by the preachers of each of the three missions here at work. united effort serves to stimulate workers to increased efficiency rather than to lessen individual responsibility. encouraging to behold each gathering of over fifteen hundred Sunday school pupils at the Rallies recently held in our two largest churches, the Tai Bing Ga Dong (Great Peace Street Church) in Foochow City, Congregational, and the Tieng Ang Dong (Heavenly Rest Church), Methodist Episcopal, at the suburban center of mission work. If local means of modern transporation were obtainable it would be possible to secure a gathering of over thirty-five hundred Sunday school pupils and workers in and near Foochow City.

There is a local union of Sunday school workers which has been a successful means of accomplishing much in many ways of cooperation. The Sunday school work in Foochow has received much from the China Sunday School Union. Delegates have been invited from Foochow to attend each of the Summer Schools conducted by the China Sunday School Union. Not only thus have many workers been trained, but the General Secretary of the China Sunday School Union, the Rev. Elwood G. Tewksbury, has visited Foochow at least three times and conducted meetings for Sunday school workers. Great has been the benefit derived from these meetings and especially has this been true of the recent two-weeks Conference, which was attended by over one hundred delegates, who received certificates for work on which examinations were taken. "follow-up" work undertaken and planned will reach every district of the northern part of the Fukien Province. resolutions of the Conference were as follows:

To organize Adult Bible Classes in every church; to organize teacher-training classes; to organize the Home Department work, forward Personal Work, and to engage in various lines of social service, such as evening classes, etc.

Recently there has been a notable increase in the number of teacher-training classes, and the efficiency of the work done has much improved. Bible study is more extensive in the churches than ever before, and the organization of Sunday schools is far better than formerly. District institutes have frequently been held and have accomplished much in stimulating the workers and making the work more efficient. Much credit for the recent progress in Sunday school work is due to the fact that there are five Chinese workers who are giving their entire time to this work. One is in the American Board Mission, one in the Church Missionary Society and three in the Methodist Episcopal Mission. Several preachers and teachers of ability and experience in Sunday school work are also giving a portion of their time to general Sunday school work.

For some time the need has been felt of a leaflet to aid workers in Sunday school organization and work generally. Recently it was decided to publish a quarterly containing several articles which would be helpful to workers. We are hoping that it may soon be possible for the China Sunday School Union to publish a good-sized teachers' monthly containing not only the notes on the Lessons but articles on Sunday school work.

Over twenty-five hundred copies of books in the China Sunday School Union Teacher-training Series have been sold in Foochow during the last two years. Two years ago throughout this area the *Teachers' Quarterly* taken numbered 1,000 and 3,500 pupils' Lesson Leaflets, including colored Golden Text Cards. To-day 2,500 *Teachers' Quarterlies* are used, and over 17,000 Helps for pupils. It should be added that there is occasionally prepared a Sunday School Lesson leaflet containing questions on the Lessons, home readings, etc., which two years ago had a circulation of 7,500 and now 8,800 sheets are published quarterly. This leaflet may well serve as an introduction to the Lesson, and is used by pupils as well as teachers.

We regret that it is not possible to give statistics of the Sunday school work covering the entire northern part of the province, but regarding the Methodist Episcopal Sunday school work of the Foochow Conference we can report the following:

In 1913 the Sunday schools numbered 227, an increase during the year of 33; with 636 teachers, an increase of 139 over the previous year; and 9,189 pupils, an increase of 568 over the year 1912. In 1915 the statistics show 258 Sunday schools, an increase of 31 since 1913; with 901 teachers, an

increase of 265, or 41% in the past two years; and 12,444

pupils, an increase of 3,255, or 35% since 1913.

This shows an encouraging increase in totals, but special mention should be made of the 107% increase in teachers and 66% increase in pupils, on the four Futsing districts, and another remarkable increase on the four Yenping districts, of 53% in teachers and 70% in pupils.

1915 Statistics for Methodist Episcopal Conferences in China.

		No. of Sunday schools.	No. of teachers.	No. of pupils.	Church- members.	Probationers.	Total church- members and probationers.	No. inquirers (regular at- tendants at church) who are under in- struction.	Average atten- dance on Sun- day worship.
Foochow	•••	258	901	12,444	9,476	11,452	20,928	5,693	15,276
	•••	242	516	9,311	5,329	5,533	10,862	16,709	18,430
Other M. E. Conferen	ces	282	1,140	15,627	13,156	7,382	20,538	7,886	18,320
Totals	•••	782	2,557	37,382	27,961	24,367	52,328	30,288	52,026
Increase since 191	1:	27%	60%	60%	26%	81%	47%	166%	51%

The above figures show that workers in the Sunday school are increasing rapidly, but the proportion of teachers to the number of pupils should be increased—as will be agreed to by all acquainted with Sunday school work. About one full church-member in ten is engaged in religious instruction. We regret to observe, however, that less than one-half of the full members, probationers, and inquirers are connected with Sunday schools, and thus do not help in giving or receiving instruction even of the present standard of efficiency. This number is further reduced and the proportion made even more discouraging when we consider that many of the present Sunday school pupils are not included in either of the above classes. Moreover, we observe that over twelve thousand people attend Sunday worship on the average, more than attend Sunday school. This shows that much more should be done in Bible study, and most especially when we consider that over twelve thousand church-members and probationers are not enrolled in the Sunday schools—this number is even increased, for a large proportion of Sunday school pupils are neither probationers nor church-members.

3n Memoriam.—Frances Alice Claxton

BORN, January 14th, 1866. DIED, February 25th, 1916.

INTERRED CHARLTON CEMETERY, February 29th.

BORN in Essex, she was taken by her mother at four years of age, after the death of her father, to Ireland, where she lived for many years, and the spirit and the genius of the Irish so passed into her that she was often in after life taken to be Irish.

Her early training had been carefully guarded and balanced by such godly people as the relatives of Earl Cairns and the McNeills of County Antrim. When she moved to London, in her teens, with her mother she came under the saintly influence of the then Vicar of St. Mark's, North Audley Street (Rev. J. W. Ayre), and was an active worker in that church. One evening after a service there she took me to the home of her vicar and told him she was going out with me under the London Missionary Society. I shall never forget the beautiful prayer of the silver-haired ideal clergyman as he commended us to God. It was an ordination and a valediction in advance, three years before my real ordination at Spencer Street in 1885. As soon as practicable she started training for the varied work of the mission field, more especially by taking a practical course in a dispensary and a hospital in London. Though not a certificated nurse she was thoroughly efficient, and her presence often did more than doctors and physic.

From 1885 to 1892 she lived strenuously for the Samoan people, and won the love of all who came into touch with her.

Testimonies keep coming to me of gratitude for what she did for fellow missionaries and their children. She loved Samoa, and it was a great grief to her that the climate wore her thin and frail after six years, so that she had to come home before my furlough was due.

Her twenty-one years of service in China surpassed the service in Samoa not only in duration but in the increased effectiveness of accumulating experience. Sixteen years were spent in Chungking, years of varied experiences. Sudden alarms, orders from the Consul to pack a box or two and move with young children to a boat ready for instant departure. Once a Chinaman seized and grappled with her as she was coming out of the hospital gate to cross the road to our home. He shouted "Kill, kill the hated foreigner." Friendly Chinese came to her rescue and took the rioter to the magistrates. She got together a school for girls which outgrew the accommodation of our premises. She tried to restrict it to



REV. A. E. AND MRS. CLAXTON.

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forty pupils, but she actually once took eighty. She went into the homes of the Chinese and adapted herself so finely that it was often said to her, "Why, you are just like us though you are a foreign devil. We did not know foreign

barbarians were educated and had nice manners."

The journeys through the rapids of the Upper Yangtse tried her more than threatenings of rioters, epidemics, or civil wars. The river is terrible in its forcefulness, and it is a wonder to me that the hairbreadth escapes we were often getting did not cause heart failure. No wonder her hair turned white long ago. Then again she had to return to England without me under doctor's orders, to find that our second son, Gordon, was far gone with trouble of the mitral valve. She nursed and mothered him, without slacking efforts for others with less claim, and kept him alive and happy till he was fifteen.

Mrs. Harris of Calne gave a house on the hills in memory of Walford Hart as a "life preserver" sanatorium. There were four bedrooms and two sitting rooms, and on one occasion she welcomed there the sick and fever-stricken from two other English missions and one American mission, till there was hardly room to walk between the beds. One American doctor sent us two of his own children who were very much run down with the heat and foulness of the city, disease unknown. It turned out to be measles, and our own children took it. Yet

she never reproached that doctor!

When we came away from Chungking we chose a date when all the principal workers, British and foreign, were attending a conference some days' distant, thinking to slip away quietly. The Christians who were not delegates heard of our arrangements, and, regardless of the derangement it caused to business in a large city, made a long procession, with strings of Chinese crackers every score or two of yards, blinding and deafening everybody with their smoke and their noise: a send-off which she would have been thankful to have been relieved from, but which she took in the spirit in which it was offered, and without a murmur—except quite privately in my ear.

At Hankow since 1911, she has done an imperishable work among the young students in the Griffith John College. It is a tragedy that she cannot now return to continue that service, as the doctors were saying she might do after the next hot season. There will be very deep grief there when the news reaches her "boys." She was hoping not to give up foreign service till she had seen Eric through Mansfield and started on missionary work in China. But God knows best. His will be done. She was mercifully taken with such suddenness that there was for her no pain in death, no sorrow in partings.

God's choicest loan, we think too soon reclaimed. But perhaps it is better to say ;-

> "His choice is best; While blind and erring is thy sight His wisdom sees and judges right; So trust and rest."

> > A. E. C.

Our Book Table

SUMMARY OF BEVIEW ARTICLES.

The Constructive Quarterly (London & New York) has the subtitle of "A Journal of the Faith, Work, and Thought of Christendom."

The number for March 1916 certainly justifies this somewhat ambitious outline of its activities, as the following Table of Contents may show:

	I. I. Sokoloff.
Some Aspects and Problems of Missions in the	
	Robert E. Speer.
Prayer and the Answer to Prayer	Friedrich Niebergall,
	J. T. F. Farguhar.
	T. R. Glover.
Fundamental Characteristics of New Testamer	nt
Christology	Reinhold Seeberg.
Intellectualist Theodicy in France	Clement Besse.
The Basic Call for the World Conference on Chu	
Unity	Junius B. Remensnyder.
Catholicity and Nationality	Richard Roberts.
Christianity a Unifying Power in War-time	
4 1 1 1 1 MI 3	TO . 1 . TOTAL AND ALL
Archoisnop I neodore	Benjamin W. Wells.

From this wide range of topics a single one has been chosen for quotation, not only because the author is well known to a large number of readers of the CHINESE RECORDER (better known indeed than any of the other writers) but because of the immediate relation of what he writes to China. It is less than a year ago since Dr. Robert Speer and his party were in China, and what he

has to say is as pertinent now as it was then.

"It is no longer possible to speak of the changing West and the immovable East. Nothing more clearly illustrates the unity of the world than the oneness of the forces which are moving to-day in the life alike of the East and of the West. We have been travelling through these lands at the time of the European war, which is ten thousand miles away, but we have seen the effects of the war in every country where we have been. Back of the economic unity of the world lies the great fact of the moral unity of mankind. Once denied in theory and still often repudiated in practice, this truth is nevertheless making itself realized in every nation. In collision with it, conceptions of ethnic religion, of zonal ethics, utterly break down. And if humanity is one, it must go on to find the one truth which can satisfy its deepest needs and guide to its largest destiny. The whole movement of the world's life to-day toward a deeper consciousness of its oneness is both a preparation and a search for Christianity.

The deeply impressive fact as one views the movement in Asia to-day is that the movement is not the enterprise of individuals. Individuals are borne on the movement. What one feels is the mighty tide of life moving through the world, greater than men, greater than nations, bearing men and nations onward in the grip of great forces that clearly have an order within them and a purpose to fulfil. Both men and governments seem to be like playthings in the hands of these unseen energies. Economic facts are much stronger than men, and the man must be blind who can not see that back of these economic facts, and handling them with a wisdom and a will which are absolute, stands God. It is increasingly clear that in this great process of progress those races will be able to serve best and contribute most which can bring into the common treasure the best character and the purest faith. It is the want of character, or of those qualities of character which make living progress possible, which is holding back the Asiatic races. It is not a question of domination merely. The real problem is one of energization, and it is not a matter of Chinese scholarship alone but of Asiatic character. It is not personal character alone that is needed, although that is the fundamental thing. It is personal character so generalized and massed that it can function through a national consciousness. Some of the Asiatic nations are in danger of thinking that the national personality can be developed by itself, but most of them are realizing that the two must come together. Anything that we do in trying to help the Eastern races, either governmentally, educationally, or through religion, will be an injury to them if it results in undermining the right ambitions and the just pride of Eastern peoples. The work that missions are doing and the mere presence of missionaries in any field exert influence far beyond our understanding. Some of it perhaps, with or without our knowledge, takes forms that we might not have desired to give to it. In one sense, of course, all this can be left to that great energy of life of which I have spoken, which is working in the world and which sweeps along the endeavors of men toward the great ends of God. But we are not excused from the duty of perpetually scrutinizing our influence to see if in any regard we can strip it of elements of weakness, and bring it more fully into accord with the central and untrammelled spirit of the Gospel. Missions ought not to be rushed into precipitate action, especially in that borderland where the problems of missions and the problems of government interlace. The Church of Christ has time, all the time there is, and while she needs to be in haste in her own work, she can afford to wait indefinitely for the settlement of any problem which she can not settle on the spot by love and faith. We should aim to build up local congregations, and unite these in national Where several denominations are at work the churches should from the beginning be united, as they have been nominally in the Philippine Islands. It fills one with wonder to see the way in which the non-Christian religions are undergoing transformation, in their tendency, partly conscious, to slough off the weakness which contact with Christianity has revealed; and to develop whatever resemblances they may have to Christianity, and so far as they can to borrow from it what it possesses and they lack. The

whole tendency brings into clearer view the things in the Gospel

that are strong and unique.

"In conclusion are not these our great missionary problems: How to generate a spontaneous, unsubsidized and self-sustained evangelism in native churches made up of truly believing, growing Christian men and women; how to secure in these churches a leadership true and bold and freely led of God; how to keep and increase the personal and individual service in the midst of the heavy institutional and general activities of missions; how to bathe the work in sympathy and comprehension, lifting it above all suspicion and spiritual contractions; how to apply the same sympathy and comprehension to races as well as to individuals, and how to be more wise, powerful, contagious workmen."

A. H. S.

THE STEWART LOCKHART COLLECTION OF COINS. By Sir JAMES H. STEWART LOCKHART, K. C. M. G., Commissioner, Weihaiwei. Kelly & Walsh, Shanghai, 1915. \$12.00 per copy.

The North China Branch of the Royal Asiatic Society and its energetic Secretary and Editor, Mr. Couling, are to be congratulated on securing this valuable contribution for their journal. The work of publication must have entailed much thought and labour, which will, it is hoped, be repaid by the book's appreciative reception. To all students interested in Chinese numismatics this publication will be of great service. Probably most residents in China have at some time or other collected Chinese coins. Some who have given up their study will be induced by this interesting book to renew it. Others desirous of extending their knowledge will find this volume a stimulus and guide to further study.

Sir James Stewart Lockhart's collection numbers 2,067 different coins, ranging from nearly 1,000 years B.C. to the 3rd year of the new Republic, 1914; more than 2,600 years. These have been carefully engraved for this work so that the eye can pass in review the various stages and forms through which Chinese coinage has

passed.

Beginning with the spade money of a primitive agricultural people, they end with the symbols of an up-to-date twentieth

century Republic.

In the Preface to this fascinating book, Mr. Couling tells us of two papers on Chinese numismatics previously published by the N. C. Branch of the R. A. S.,—that of the learned Alex. Wylie on Manchu coins, June 1858; and in the Journal of 1880 one by Dr. S. Bushell on the same subject. He also mentions two important collections of Chinese coins which have been published in England: The Catalogue of Coins in the British Museum, by Ferrien Lacouperie, and the Glover Collection (1895). The former treats mostly of ancient coins; the later is out of print.

In Sir J. H. Stewart Lockhart's Introduction we have a very valuable and interesting résumé of native authorities on Chinese coinage, from which the following sentence may be quoted: "The Ku Ch'üan Hui (古泉证) is generally recognized as the most reliable and complete work of its kind." Reference to this work is

made in the description of the coins in this Collection. We have also much interesting information given us on "Early Barter" and "Media of Exchange," "Copper Money," "Ancient Coins," "Terms used for Money" in Chinese. A list is also given of technical terms used in numismatic works, and there are sections on "Casting of Coins," Modern Mints," "Metals." We learn that Sycce is the Cantonese pronunciation of () and means "fine silk," from the silklike circular lines on ingots of the highest "touch" or quality. The student will find much useful information as to "Inscriptions on Coins."

The 174 pages of engravings contain 2,067 specimens. Chalfant in his article on "Ancient Chinese Coinage" (Chap. III of Forsyth's "Shantung") is quoted as an authority for the claim that "probably no nation has had a greater variety of coinage than China, as the total number of Imperial, state, and private issues amounts to about 10,000." The present collection therefore represents only one-fifth of the whole. Out of about thirty dynasties and 330 sovereigns the coins of eighteen dynasties and 65 sovereigns are represented.

The student and collector of Chinese coins would be greatly helped if Sir J. S. Lockhart or some other authority could compile for us a list of known coins, either preserved in collections or referred to in Chinese works. The collector would then know what to search for and unknown coins could be compared with this list for identification. The 36 pages of "Descriptions of Coins" must have entailed much time in research work, and the student owes a great debt to the learned compiler.

In a future edition the following errors (probably of proofreading) should be corrected:

Introduction, p. vii, line 31, for Hsiung Shih 熊 氏 read Yu Hsiung Shih 有 熊 氏.

Description of Coins, p. 10, No. 759-771, for 建 炎 通 read

建炎通賓.
p. 13, Liao Dynasty, for 契舟 read 契丹.
p. 13, Chin Dynasty, for 海陸王 read 海陵王.

There are several variations in the spelling of the names of the provinces, such as: Fuhkien, p. 19, Fuchien, p. 28. Yunnan, p. 20, Yünnan, p. 21. Kiangsu, p. 21, Chiangsu, p. 22. Kiangsi, p. 21, Chiangsi, p. 21, Chechiang, p. 21, Chechiang, p. 21 (Giles Chehkiang). Kansu, p. 21 (Giles Kansuh).

E. B.

PRESENT STATUS OF CHURCHES IN SHANGHAI AND FACTS SECURED IN RECENT SURVEY, by W. W. Lockwood (Shanghai Y. M. C. A.), Chairman of Committee on Survey and Program of Shanghai Missionary Association.

This pamphlet of thirty-five pages, gotten up in an attractive and readable style, is an interesting summary of the results and needs of mission work in Shanghai after seventy years. It is divided into three parts: 1. Encouraging Facts in the Present Situation; 2. Weakness in the Present Situation; 3. The Relation of the Mis-

sionary to the Present Situation. Under the first head we have: Numerical Growth, Self-support, Independence, Prosperity of Mem. bership, Growth of Sunday Schools, Faithful Leadership. Under Weaknesses are classed: A failure of members to realize the importance of the Church; a natural conservatism that resists change; failure to realize that it must be a working Church and every member a working member; leaders too few; no united plan calling all forces into play; little appreciation of the part missionaries play in the organization and work of the Church; failure of the Church to maintain vital relationship with the school, hospital, mission-press and other auxiliaries. Considerable space is devoted to the relation of the missionary to the Church. As pioneer he was evangelist. pastor, and business manager; as the Chinese become able to assume these responsibilities he becomes counselor and assistant, friend and companion to the workers. In higher education and medicine he is still in the lead; in evangelistic work he trains and inspires leaders, works out new plans, which he brings to the Church "not by insistence but by suggestion." He may be a help in establishing friendly relations with some not so easily accessible to the pastor. While decreasing as the Chinese brethren increase, his co-operation, sympathy, experience, and training are still needed to develop the Church in its many forms of work in a center like Shanghai.

Statistics and comparisons are made attractive by the use of nine charts. These at a glance show the number of men and women members, membership by denominations, number of enquirers, additions in one year, current expenses, Sunday school attendance, etc. There were reported in 1913 in all the churches 3,683 members, who gave to current expenses \$12,088, an average of \$3.28 per member; the balance of \$4,624 on current expenses was appropriated by the missions. A growth of 13.5 per cent in one year is decidedly encouraging. One table gives total attendance at the principal service on a given Sunday; it is noticeable that there were more men present at the Sunday night service at the Y. M. C. A. than at the principal service in any church except St. John's University, which should hardly be brought into this comparison. Another table gives exceedingly interesting facts about pastors, assistant pastors, and other workers, showing years of service, previous education and training and salary; also use of church buildings,—number of hours in use on Sundays and week days.

Mr. Lockwood has done his work well and we are glad to say that there is a committee at work on such a survey in Hangchow.

J. M. BLAIN.

[&]quot;DREPER TRUTHS" series of Tracts. Published by the Christian Literature Society. 3 cents each, \$2.25 per 100.

Seven booklets recently added to the Christian Literature Society's "Deeper Truth Series" are an excellent example of timeliness. The booklets are "Personal Salvation," "The Miracles of Jesus," "The Church and Its Object," "The Return of Our Lord," "The Kingdom of Heaven," "The Holy Spirit," and "The Light of the New Covenant." They are prepared under

the general direction of Dr. MacGillivray, with such individual writers as Dr. Rees, Mr. Clayton, Dr. Parker, and Mr. Cheng Ching-yi. These names are sufficient guarantee for the high quality of

the several productions.

If every preacher could be led to read these booklets, it would transform his preaching by the broader outlook upon, and the deeper appreciation of, Christian truth. He would become a man with a message for men who think. His sermons would gain a note of authority essential to the best type of preaching. He would be so established in the faith that he would not be swept from his feet by every wind of new and strange doctrine that blows. A sane discussion of questions such as the "Return of Our Lord," cannot but be helpful to thoughtful Chinese in preserving the wise balance On the whole, these booklets are to be most highly com-The addition of headings at top of page, and a more mended. distinct division of paragraphs in the body of the discussion would greatly enhance the value of the booklets, and enable the reader to refer quickly to the text after having read, and perhaps laid aside for a time, the book.

Another booklet from the same Society, "China's Need of a Day of Rest," by Dr. Fenn, is the best discussion of the subject for non-Christians, that I have seen. It is also good for the members of churches. This tract deserves a wide circulation

within and without the Church.

"The Student Volunteer Movement" from the Association Press of China, will be of interest to those connected with schools where the movement has already taken hold. The bibliography at the end will be of value to those who want to get the best books printed for Christian workers.

REPORTS OF "CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA."

Those who worked in Roman Catholic countries were disappointed in 1910 when the great Edinburgh Conference of missions gave no place on its programme to them. There were several reasons for this into which we need not now enter. But the above Congress held at Panama, February 10th to 20th, 1916, under the chairmanship of Dr. Robert E. Speer, went far to compensate for the omission at Edinburgh. It was a happy inspiration to hold the Conference in the Zone of the Canal which is sure to exercise such a great influence on Latin America. It should perhaps be explained that by Latin America is meant all the countries from Mexico to Cape Horn, comprising twenty republics, ten to the north and ten to the south of the Panama Canal. These lands have a total area of 8,459,081 sq. miles, and a population of 18,203,902. There were present at the Congress 340 delegates and official visitors from twenty-one different nations. The war in Europe prevented delegates from Germany and France from attending.

Eight Commissions prepared elaborate reports which are well worthy of a place alongside the Edinburgh volumes. Many thought that the Congress would be polemical, but the inhabitants of the Zone in giving a welcome to the Congress rightly divined

that its sole aim was to help the Latin Republics morally and religiously, and the greatest harmony prevailed during the session notwithstanding the fact that one session was thrown open to

everybody, so that no one might feel he was repressed.

For the first time at such gatherings a Special Commission on Women's Work presented an exhaustive report. We have space only for some extracts from the Report of the Commission on Message and Method. The Commission assumed that the Gospel for Latin America, as for all the world, is a message of life-sufficient. abundant, inexhaustible. Credit is given the Roman Catholics for the good they have done, though the Inquisition came with them, yet that church, it says, is rapidly declining in power. Canon Robinson, in the latest "History of Christian Missions" says in Central and South America the missions of that church have proved an almost complete failure. The aim and method of the evangelical churches should be dignified, positive, and authoritative. If compelled to argue, the missionary must be firm, clear, and fearless, as well as wise and kindly. But the main trend of his teaching must not be that of a mere protester. The 5th chapter deals with the Christian Message and the Educated Classes which seem to be deeply hostile to Christianity as they see it. Auguste Comte, Herbert Spencer, and Jeremy Bentham are the names which have for the last two generations ruled Latin America. Many of the upper classes, also, avoid the churches because they are so largely composed of the poor and the uneducated. In all the Reports emphasis is placed on the Social Message of Christianity. It is interesting also to note that the Congress provided for the future by electing a Committee on Co-operation in Latin America, to be a sort of Continuation Committee.

D. McG.

BOOKS IN PREPARATION,

Beet's "Holiness," and MacGregor's "Holy Life," by G. A. Clayton.

"Revision of Dr. Sheffield's Theology," by Dr. Fenn, Peking.
"Bible Manners and Customs," and "The Epistles of Clement of Rome," by Isaac Mason.

"Introduction to St. Paul's Epistles," by Archdeacon Moule,
"Introduction to the Remaining Epistles of the New Testament," by Archdeacon Moule.

"The Gospel of St. John," by Karl Ludvig Reichelt.

"Christianity is Christ," by Dr. Darroch.
"Christ in all the Scripture," by Dr. Darroch.
"Marked New Testament" (illus.), R. T. S.

(For fuller list, see RECORDER for April and May,

ACKNOWLEDGMENTS.

We have received the following:-

- The World Crisis and the Missionary Outlook. An address given at the annual meeting of the American Board of Foreign Missions, in 1915, by Dr. F. C. Moore. Sane, calm, inspiring, comforting, and prophetic.
- Annual Report of the American Board Mission for 1915.
 The manifold organizations of this great Society are detailed in this ideally-written report. We rejoice that the income of the Board was

the highest on record, and we join in unfeigned thanks to Almighty God for the abundance of blessings as depicted herein. The story thrills from beginning to end.

- 3. Handbook of Suggestions to Workers for Union Evangelistic Movements, by Dr. Taylor. The Association Press of China. 25 cents.

 City Evangelism, Province-wide Work, Follow-up Work, Women's Work, and Suggestions. Each section is full of information of great value, based on the unique experiences of Dr. Taylor and his associates. All who seek the extension of the Kingdom of God in China will find in this small book a storehouse of valuable suggestions, which have proved their worth in practice.
- 4. The Relation of the Y. M. C. A. to the Church. By Mr. H. L. Zia Association Press of China. 15 cents.

 Eighteen chapters or sections in Mr. Zia's lucid style. It places the Association and the Church in their proper perspective, with the benefits mutually accruing from their inter-dependence and cooperation. Replies are also given to enquiries and suspicions relative to the activities and attitudes of the Association. Bishop Roots' address at the end clinches Mr. Zia's fair arguments and clear exposition.
- 5. Love in Action. Report of the Hangchow Medical Mission for 1915. It is almost bewildering to read the number of departments of work carried on with such devotion and success by Dr. Main and his large body of associates. It is a record brimful of interest, written in an interesting and racy style. Such records are proofs of the great things being done by this Christ-like arm of the royal service.
- 6. The Laymen's Bulletin, No. 4, April, 1916. Laymen's Missionary Movement in Great Britain. Two pence.

 Facts of living interest of the activities of this growing movement which is adding so much to the vitality of missionary propaganda at the home base.
- 7. Family Maxims of Chu Pai-lu. By J. M. Jefferson, Weihaiwei, Oriental Republican Messenger. 10 cents.
 This is a translation into English of 30 maxims of this native of Kiangsu, 1617-1689 which are familiar to many in their Chinese dress. The translation is well done, but the maxims are not cheap at the price.

Correspondence

EVOLUTION AND THE MIS-SIONARY.

To the Editor of

"THE CHINESE RECORDER."

DRAR SIR: Your correspondent H. D. Porter says, "The scientific world has long since accepted some form of the evolutionary scheme. It is hopeless for an opposer to attempt to maintain his position."

Fortunately, this plain statement raises a question, not of opinion, but of fact. I gather from the somewhat fragmentary remarks in your correspondent's

letter that he is a Darwinist of the more radical school. Now it is only about four years ago that Darwinism made its last bid to capture the scientific world, in Prof. Schaefer's address to the British Association. Your correspondent has evidently forgotten the overwhelming verdict against Darwinism given by the secular specialists at that time throughout the world's press. Schaefer was an orthodox Darwinian atheist of the superstitious sort.

The following year the Association put up Sir Oliver Lodge,

who took a diametrically opposite position in his address on modern scientific theism, and the wide cleavage between the presidential addresses of the two years was everywhere remarked by the press. Your correspondent, however, adopts the extraordinary procedure of quoting Sir Oliver Lodge in support of his theism, while claiming to embody therein what no scientific man would regard as other than the Darwinism of Schaefer, though he of course expressly disowns his atheism.

I hope I have not misread his position, and, in what I further say, have in mind the large number of missionaries who do claim to hold the dual position. Is it consistent with the dignity of the Christian teacher to be, as many of us undoubtedly are, dragging wearily along in purblind acquiescence to what was accepted as science forty years ago, but which, by the common consent of nearly all the secular scientific world, is now hopelessly discredited. The Darwinist hypothesis is now held only by an insignificant group of intransigeants, such as are found spending their lives on the wrong side of every great settled question. Darwinism is seen to be not only out of touch with nature's past, but, what is of much more importance to the Christian, it gives no hope for the future. Personally, if I were compelled to believe that there was real basis for it in the facts of nature, I would become a Buddhist at once, for the Buddhist metempsychosis, though a similar doctrine philosophically, is much more dignified and moral, in that it proceeds on a basis of reward and retribution. Darwinism, on the other hand, immures its monad or its

"atomic soul" in the most capricious forms of future being, absolutely without reference to desert.

Anybody, with a hen-roost or a flower-garden, could point out similar phenomena to those observed in pigeons and the cactus, Let your correspondent, however, try to cross-breed between a rabbit and a hare. Variations within a type are of course considerable, but the gulf separating type from type is impassable. There is therefore no need to cook Gen. I into "new life and energy." The Bible has won without it. The theory of the great scientist is buried with him.

CHAS. H. COATES.

WEI KIU, SZE., May 8th.

THE SCRIPTURE UNION, AND BOOKS BY W. E. BLACK-

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: During my absence on furlough all Scripture Union matters will be attended to by Mr. H. Mussen. The report for 1916 has just been issued and copies have been sent to all members.

Applications for the Chinese editions of "Jesus is Coming," "Satan, his Kingdom and its Overthrow," and "The Times of the Gentiles with the War in the Light of Prophecy," may now be sent to Mr. H. Mussen, whose address is, C/o Presbyterian Mission Press, 135 North Szechuen Road, Shanghai.

Yours very truly, GILBERT McINTOSH.

June 5th, 1916.

CONSISTENCY IN TRANSLA-

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The question of consistency in translation raised by Bishop Norris is an important one. I remember, at the time of the revision calling attention to this matter, and I know by letters from Dr. Mateer that much has been done in this direction, but that there is still something further to be done is evident from the passage called in question. 約子 is unfortunate; it bears all the marks of a coined word and is certainly not intelligible so far as I have tested "Sundesmos" occurs four times in the New Testament. The two passages questioned; Col. ii. 19, where it is translated 筋; (as it is the evident meaning this is right, "ligament" is is a technical rendering of the by word;) and Acts viii. 23. where it is rendered "bound by iniquity,"被罪惡捆綁. A parallel phrase 友朋之繫"bonds of fellowship" is standard Chinese. Why not here have 在 罪 惡 之 繫, similarly in Colos. iii, 14, 全德之繁. The remaining passage, Eph. iv, 3, is a mistranslation and dislocates the structure of the verse, making two separate injunctions instead of one. would suggest 以和平為緊竭 力保守, etc. This would bring all into line.

I notice in the Wenli version 維葉 is used consistently, except in Acts. viii, 23, where there is the extraordinary rendering "bound by material desire"為物欲所業也. This is apparently taken over from the Delegates Version, but where

this rendering of "adikia" comes from I do not know.

Yours faithfully, B. CURTIS WATERS.

ANSHUN, KWEI.

PHONETIC CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The Drs. Peill ought surely to be thanked for giving so full an account of Mr. Wang Chao's contribution on this subject in the RECORDER for May. Their advocacy of it proceeds on the fundamentally correct assumption that from of old the ideographs themselves will continue to be "the man in possession" without any fear of being dislodged now; and that encouragement should be given to any well-devised system which brings us more alongside of them (as Japanese kana do) than can be done by the use of Roman letters. In every town, village, and farmsteading we visit, there lie ready to hand ink, paper, and hair-pencils for writing, not across the page but from top to bottom of it; a style of writing which has thoroughly satisfactory tonal-marks (釣破) of its own (not dots), requires no duplicate signs for capitals and small letters, and indicates names of persons by that familiar single line on the right-hand side of the characters, and of places by a double line. Thus, it would be strange indeed if some alphabetic or initial-and-final method of representation could not be evolved out of all this wealth of material; if there be really no alternative for us but to flood the eighteen provinces with "Stephen's Blue-black," and

keep crying out at the gates and on the top of every high place such a slogan as the following:—

"They come as a boon and a blessing to men,

The Pickwick, the Owl, and the Waverley pen."

of course every ordained, medical, and lady missionary who comes to China from Europe and America is already indissolubly wedded to the use of Roman letters, and can derive comfort from being busy in teaching the alphabet a few days after his or her baggage has been unpacked; but there is danger at hand in this limited outlook, and when anyone makes haste to be rich in mission work.

Another thing one often hears is that we must strive against China's continuing in her old retrogressive courses; and that, because the whole world is now moving on, so China must also imitate Western nations by the use of Roman letters. To this, intelligent Orientals sometimes reply by saying that nobody has yet advocated the abandonment of such hoary old scripts as Hebrew, Greek, Sanscrit, Arabic, and Turkish; that it was not by the adoption of Roman letters that Japan became a great world-power in the East; that China has illimitable resources of her own; and that the gigantic devilry now going on in Europe, all combine to make her shrink from getting into step with Westerners in any change like the far-reaching one now under discussion.

The illiterate country folks, amongst whom much of our work is carried on, have certainly to be taken into account; but neither should their opinions, nor our own commitment to Romanising be allowed to determine the issue of this vitally important

question. It was for the very purpose of making provision for our uneducated country people that Mr. Wang of the Hanlin Academy, and others, devised a style of writing which is both very simple, and in keeping with the environment of those for whom it was prepared.

I have not yet seen that phonetic system which has very suggestively been adopted by the Chinese Government, but have read with much interest the remarks which the Drs. Peill have made on other systems, and on the modifications they have thought it advisable to introduce into Mr. Wang's. Being myself ignorant of the Mandarin form of Chinese, I cannot speak here in a critical way, but may be allowed to say that it would have been an obvious advantage had Mr. Wang refrained from using mere fragments of characters in some of his symbols, and confined himself to an exclusive use of the more simply written radicals, seeing that those radicals are known everywhere and can be easily referred

Our two medical brethren (more power to their elbows for making this contribution on phonetics in the midst of engrossing professional work!) very properly conclude that it is no more possible to make an alphabet that would be suitable for all China, than it would be to unify the countries of Europe under one system of orthography; in other words, that a separate arrangement of phonotypes, having inflexional and other marks, is required for each one of the outstanding dialects. No doubt, Mandarin has a gloriously expansive field, and probably our best solution of the language and other problems of China would

be to do all we can towards inducing the relatively few millions of people living along the eastern seaboard to cast in their lot with the overwhelming mass of the population by acquiring a good working knowledge of Mandarin as soon as possible.

Whilst I have pen in hand, it may be permissible for me to submit a short statement on that form of speech which prevails among three millions of the people in Formosa. It has come to to be known by the name of "Amoy vernacular," and is spoken by a population of over ten millions scattered throughout the southern half of the Fukien Province, Formosa, and the Straits Settlements. Unlike Cantonese, Hakka, and other colloquials which can approximately be represented by the use of selected Chinese characters, Amoy vernacular has so many peculiar sounds that some other method of phoneticising it has to be adopted.

Several years ago, one of our Chinese scholars devised a neat set of symbols by means of which every local sound could easily be represented; but the expense of getting matrices cut, with the missionary preference for Romanising, stood in the way of any real advance being made.

Another later attempt proceeded on the plan followed by Mr. Wang. It uses only twenty-five of the simplest radicals, with the four signs for indicating inflexion in ordinary Chinese writ-These are divided and ing. combined so as to form eighteen initials and seventy-two finals; the whole being quite sufficient for indicating every sound of the Amoy vernacular. In glancing over any page of this writing, we see at once that it is not ordinary Chinese, although the symbols have a very neat and compact appearance; thus showing that while the standard ideographs serve for the learned, they can also hold out this helping hand to people of meaner capacity and much fewer opportunities. However, after the Tables submitted by our two brethren in May, it might be asking too much of the RECORD-ER for a pictorial representation, and all the more seeing that Amoy vernacular is one of the very subsidiary dialects of China.

W. CAMPBELL.

Missionary News

Swatow Sunday School Conference.

The Conference on Sunday School Work held at Swatow, February 11-25, 1916, under the leadership of Rev. E. G. Tewksbury, Secretary of the China Sunday School Union, was a unique success. It was attended by some eighty delegates including both men and women representing the churches of the Eng-

lish Presbyterian and American Baptist (North) Missions, and has been followed up by a series of local conferences throughout the field in which both missionaries and Chinese leaders have participated. The conference made a very definite contribution to the constructive Christian work that is being done by our two missions in this field.

While the Sunday school idea was not new to us, the difficulty

of finding qualified teachers has loomed so large that outside of a few of the central stations very few genuine Sunday schools were to be found. To-day, however, as a direct fruit of the conference, bona fide Sunday schools are being organized all over the field and good work is

being done.

The conference took hold from the first, and a live interest was maintained till the end. large place given to demonstration and practice work contributed in no small measure to the success of the institute. subject appealed to our people as timely, as vital, and as something concrete and constructive. It was timely, as fitting into the definite preparation for the province-wide evangelistic campaign from which such large blessings are sought; it was vital, in that it stood for the promotion of Scripture knowledge and Christian service among the rank and file of church-members and adherents: it was concrete and constructive, as offering a definite program of organized work.

The success of the institute was due to the clearness and force with which certain cardinal ideas were driven home in the minds of all attending: that the Sunday school embraces in its scope all ages and conditions of people; that instruction must be adapted to the capacity of the pupil; that Lesson Helps are now available in higher and lower grades both for teachers and scholars; that there must be a definite aim in every lesson that is taught: some fruit in conduct which shall spring from the heart as moved by the lesson; and, finally, that the aim of all religious instruction beyond leading pupils to Christ is the enlistment and training and using

of all the members of the church in Christian service.

Since the institute closed a growing corps of men and women. older and younger, has been called into service as Sunday school teachers and officers, who heretofore have been unused. The discovery of undeveloped resources promises much for the future of our churches. will get discouraged and stop, but others will go on. teacher-training class has been strongly stressed as of vital importance and in spite of the difficulty of the choice of a feasible time for holding it in many chapels, it will be maintained.

At the close of the conference a series of thirteen local conferences was planned through which the principles and methods taught and the enthusiasm aroused, could be carried to the These local conferchurches. ences were made up of groups of ten or twelve churches according to geographical location, each group including churches of both denominations. Nine of these conferences have been held, averaging three days in length, and ranging in attendance from thirty to two hundred persons. Missionaries of both missions have co-operated in several of the programs while several have been conducted entirely by Chinese leaders who attended the parent conference.

A very real blessing has come to our field through this entire series.

GEO. H. WATERS.

The Evangelist Ding Li Mei: The Moody of China.

Not long ago it was my privilege to accompany Pastor Ding on his extended itinerating trip through a large portion of the

Shantung Province. Together we travelled three hundred and thirty miles on Chinese horses. When he was coming from Chefoo to Tengchowfu in a mulelitter, I met him with two horses about thirty miles out from Tengchowfu. I asked him if he would not enjoy riding one of the horses, instead of the discomfort of the jolting and jarring He mounted the mule-litter. buck-skin horse and seemed much accustomed to riding in a foreign saddle. After we had ridden some distance, a heavy passing rain-storm came down and we stopped just in time to get under the shelter of a stone bridge. Pastor Ding immediately remarked, "God planned this bridge for us. 'A shelter in the time of storm.''' Soon we mounted our horses and reached the Tengchowfu city church just before the service was closed. Upon entering he was heartily greeted by all. With ease and reverence he went on the platform and delivered his message with his natural sympathetic voice and held the audience spell-bound for over an hour. That afternoon and the following day (Sunday) the church was crowded to the doors. He certainly is a born evangelist, a man with a message, ever in the spirit and never out of the spirit, and occupies an important place in the evangelization of China, and is well worthy of the title, "The Moody of China."

On Monday we started for Hwanghsien, the Southern Baptist station, a distance of twenty miles, ten miles of which I suppose is the most rocky mountain road in all China. There six days' services were held. Only three days were actually planned for but both Christians and non-Christians pleaded with us to

stay another three days, which we did. Special preparations had been made for these meetings and weeks before spent in prayer. There was a great outpouring of the Holy Spirit, similar to Pentecostal times. Large and appreciative audiences listened with rapt attention to the exhortations and at the close of the daily meetings, one set of cards containing a promise to endeavour to lead people to Christ was distributed. On each card only ten names could be placed. Several filled the one card and were asked by Pastor Ding to make a start on another card, which they gladly did. Another set of cards was distributed pledging, first: To read one chapter of the Old and New Testament daily; second: To enter a prayer cycle; third: To lead a relative or some friend to Christ. In order that there might be a systematic follow-up work, one part of each set of cards was left with the signer, while the other part was collected and given to the native pastor. At these meetings seventy-six made public confessions. except two boys of the high school came to the front and confessed their faith. Sixteen decided to take up evangelistic work after the completion of their course of study. When the promise cards were counted it was found that ninety-one had been distributed and that four hundred and sixty-one were to be led to the Lord. Three meetings for three successive days Pastor Ding explained his favorite theme of "Prayer." said "Prayer is a subject I cannot part from, neither can I ever complete expounding it." The following are some of his other themes, "Three Reasons for being Happy," "Importance of Bible

Study," "Hope and the Performance of Duty," "Prayer for Family, Church, China, and the World," "Man's Debt to God and his Fellow-men," "Good and Evil, "" Fears of Man," "Heaven or Hell, Which?" "Bible's most Precious Word, Love," "John 13: 15," "Sin, Cross, Death." His sermons were full of simple and appropriate illustrations and bore testimony of his rich experiences. He knew how to drive the applications directly home. For in the sermon on the "Fears of Man," he said, "I repeatedly hear my Chinese brethren say, Fear China is bu hao (not good).' 'Fear China will soon be destroyed." Pastor Ding asked the question, "What part are you and I playing in doing away with this fear? All of us have a most prominent part in order to protect China's name. First: Use your pen; your second: Use tongue; your third: Use money; fourth: Use your Bible. Know and teach the truths of God and man; fifth: Last and not least by prayer. The more we pray the more we shall understand God's will and be filled by His Holy Spirit. Having done all this, all fears regarding China shall be wiped away."

Another remark he brought out so distinctly and forcibly, was how the Chinese always say, "My family is suffering from Children cannot be poverty. sent to school. No food to eat, no clothes to wear." Pastor Ding said, "Poverty will never destroy a person. Without love, patience, perseverence, friendship, faith in an everlasting God, one's life is destroyed. Lacking these essentials deprives one both of the hope in this world and that which is to come.'

The use of the blackboard and neatly prepared charts greatly added to the interest of the sermons. His selections of hymns and scripture portions showed careful and prayerful study. His solos, such as "Never be Afraid," "No, not one," melted many a heart. Pastor Ding spoke of how he at fifteen believed the Gospel and at twenty decided to preach.

At the closing meeting a large number of church-members, men and women, teachers in schools, missionaries and students, spoke of blessings received, some confessing the sins of pride, covet-ousness, unresisted temptations, and other grievous faults. Pastor Ding taking out his watch said. "We just have so much time for brief testimonies. Speak as the Spirit moves. Do not tell us the history of your life and troubles but only those benefits which you yourself have derived from the meetings. Each person is not to speak more than two minutes. First a woman then a man speak is the order we shall follow." Immediately a woman spoke of how she had learned to pray through the influence and prayers of Pastor Ding. aged man spoke of how he, by listening to the singing of his songs, had learned how to pray. A mother spoke of how she was led to Christ through the instrumentality of her school-boy, who later went to the theological seminary and is now on business for the King. A school-boy spoke of the persecutions he had first endured but came out victorious through prayer. After Pastor Ding had preached a sermon on Barnabas (Acts xi: 24) an old consecrated Christian woman rose to her feet, crying out, "If I cannot be a big Barnabas, I want to be a little Barnabas." "Yes," Pastor Ding replied, "You can be a little Mrs. Barnabas."

From Hwanghsien we went to Laichowfu, a long day's trip of sixty miles. I was much impressed with Pastor Ding's tactfulness in approaching men. He had a word of good cheer and was a friend to all. As he said, "The whole world is one family, all within the four seas are brothers and sisters." The little time we spent in Chinese inns for rest was put to its proper use. While he was lying on the kang (Chinese bed) for a rest, I soon saw him take out his little prayer-book of over 7,000 names. My name was 6,666. These names were classified in groups, such as pastors, physicians, teachers, business men, farmers, etc. While lying on the kang he was having fellowship with God and resting in the arms of Jesus. We had calculated getting to Laichowfu before dusk, but unfortunately we lost sight of the main road and did not reach our destination until 10 o'clock at night. At Laichowfu, we held three days of service. Neither space nor time will permit me to tell more of what was accomplished there and in the near-by places, only to say forty men and forty women gave testimonies of what they had received from the meetings.

Pastor Ding next went to Pingdu for four days meetings, while I went to Weihsien, where we met not long afterwards. I understand at Pingdu many stood up and professed repentance and a real desire for a better, cleaner life. At one of the meetings four hundred were present.

Leaving Pingdu, Pastor Ding went to his native birthplace, Tashintan, where he held serv-

ices for one day and then left for Weihsien, where services were held for four days. Here fiftytwo signed cards promising to follow Christ. Then Pastor Ding said, "Let us all join and sing the appropriate hymn, 'Now begin the Heavenly Theme.'" As to the results of these meetings many young men of the Shantung Christian University and two Chinese professors are planning to enter the theological seminary at Tsingchowfu in the When the promise near future. cards were counted it was found that 184 had been distributed and that 379 persons were to be led to the Lord. Would that I had time to give you a synopsis of his discourses, sketches of his drawings, and the good counsel he gave to the student body, Y. M. C. A., to Christians and non-Christians, both at the University compound and in the city.

Such a time as this gladdens our hearts and makes us feel that the day is really nearer, when he whose right it is to reign shall reign over this Celestial Empire. We get down to our tasks with larger faith, brighter hopes, more patience and a greater assurance that the good news is indeed the best and only cure for sin and pain and shame in this needy land. The Gospel surely has power to transform and what a privilege it is to see the changes that take place when Jesus has entered a person's life. "Old things have passed away and behold all things have become new." poor man once said, "When I went home on the night that God forgave my sins and revealed His love in my heart, I thought that the stars looked brighter than I had ever seen them look before." He stops

at a common weed as if it were a lily and He thinks a blackbird as beautiful as a bird of paradise.

Pastor Ding is a man of vision, of reality, of conviction, and of prayer. He has a large positive faith and is all aflame with his vital, virile message. A friend of revival of religion, he has the power of convincing and converting sinners from the error of their way.

It is only proper and fitting that I should close this article with what Pastor Ding said to me when he left Weihsien to hold meetings in the western "How part of the province. could these wonderful results have been accomplished without the power of the Holy Spirit? I praise God day and night. We may be separated in body but let us not be separated in spirit from one another. Pray for me and my work. Wishing you the joy and presence of the Lord in your work."

O. BRASKAMP.

New Church for Wusih.

An interesting and impressive ceremony took place recently at Wusih when the Rt. Rev. Bishop Graves consecrated the beautiful Church of the Holy Cross. The building, which is of brick, and in the English Gothic style, is the gift of a Christian layman in New York. It has two aisles and seating capacity for 500 people. Though not ornate, no expense has been spared by the donor in getting the best materials and supplying the best workmanship possible in China. The chancel is furnished with a pulpit, lectern, bishop's chair, clergy stalls, and altar, all of handsomely carved

teak, made by Tai Chong of Shanghai according to plans drawn up by the architect, Mr. H. R. Marshall, of New York, The church is, without doubt, one of the handsomest in China. a fine outcome of many years of devoted work on the part of the Rev. G. F. Mosher and his

colleagues.

Unfortunately rain fell incessantly and although shortly before eleven o'clock there was a slight improvement in the weather, all thought of any ceremony in the open had to be definitely abandoned. The scene inside the church, however, was in no way affected by the conditions outside, and not an empty seat was to be seen in nave or aisle. At 11.15 the procession of some 40 clergy, bishops, priests and deacons, headed by a cross-bearer and two taperers, entered the north aisle from the vestry, moved down the church and proceeded to the chancel up the alley of the nave. A Chinese version of the hymn, "The Church's one Foundation' was sung, and sung well, by the whole congregation. The instruments of music were an American organ played by Miss Hammond, and two cornets played by Chinese trumpeters. The pitch and time of this hymn, as of all the singing, were excellent.

The order of service was a Chinese version of the order for the "Consecration of a Church or Chapel" in the American prayer book. A letter from the benefactors was read in Chinese and English, as well as the instrument of Consecration issued by Bishop Graves. The Rev. J. W. Nichols was precentor at Matins, the first lesson being read by the Rev. T. M. Tsang, who has worked for many years in Wusih, and the second lesson by the

Rev. Y. Y. Tsu, PH. D., of St.

John's University.

Matins ended, Bishop Graves began the celebration, with the Bishop of Anking and the Rev. Z. S. Sung, a son of the Archdeacon at Ningpo, as Deacon and Sub-Deacon. The music was Merbeck, adapted to the Chinese of the office. The sermon was preached by the Rev. P. N. Tsu, Rector of the Church of Our Saviour, Shanghai.

The service, which ended at 1.40 p.m., was marked by the reverence of the congregation and the heartiness of the people's parts. It is impossible to mention all the visitors by name, but among others were Bishop Huntington, representing the diocese of Anking, Fr. P. E. Wood of Wuchang, the Rev. Mr. Huang, secretary of the Board of Missions of the Chinese Church, the Rev. C. J. F. Symons, M.A., secretary of the Church Missionary Society, and Dean Walker, representing the Church of England in Shanghai. There were present also nearly all the clergy of the diocese of Shanghai. From Bishop Scott in Peking came a telegram wishing "grace, greetings, and gratulations."

Had Mr. and Mrs. Zabriskie been present at the consecration of the church built by their bounty, they would have rejoiced to see that a Church not made with hands had been built already.

Chinese and the Missionary in City Evangelization.

In my conversation with Pastor Liu Gwang Djao some time ago he told me his three chief aims in the city evangelization plan were as follows: 1st. To preach the gospel; 2nd. To open

schools; 3rd. To establish Y. M. and Y. W. C. A. His plans and work are quite fully outlined in the January number of the CHINESE RECORDER under City Evangelization. In this article he makes this statement, "Many things a native can do easily and effectively which a foreigner cannot do. On the other hand there are many things that a foreigner can easily and with much safety do which a native cannot do at all." So I asked him if he would kindly tell me what those "many things" were. As to the first statement, he said, " 1st. The native knows the native; 2nd. There is a bond of unity among them; 3rd. The native is able to judge whether his native brother speaks the true or the false when he says he is going to study the Jesus doctrine. He tells the missionary he will study but does not often mean it. 4th. The natives can see for themselves the Christian religion is the true religion. It can influence and win men to a knowledge of the crucified Christ." As to the second statement regarding the missionary, he said, "They are needed 1st. To manage affairs. The Chinese believe he is true. 2nd. They rely on him for safety. Dependable. He makes a safe leader. Difficulties will be settled more satisfactorily. He stands for right and principle. 3rd. By the missionary teaching English excellent progress can be made. His pronunciation is distinct and accurate. Leads to conversions. The missionary is a stimulus to help in new western methods. 4th. He can assist the Chinese to be relieved of their evil, persecution, and hardships. A united effort to down everything that is evil and pertains to evil. He will do all in his power to

mobilize forces for righteousness. Victory to be gained over opposition."

O. BRASKAMP.

Y. W. C. A. Outlook.

A year gains perspective as one comes to end many of the activities preparatory to a fresh beginning. And so the year from September to June stands out as a unity and we will endeavor to picture it for you, our friends.

The year has brought us II foreign recruits most of whom are busy studying either Cantonese, Shanghai, Foochow, Nankinese or Pekinese. But their very presence adds new courage. Three Chinese secretaries have also been added to our number and when we met together for our triennial conference in February, thirty of us in all, we were greatly encouraged as we looked into the future.

The National Committee has just sent out the Annual Report for 1915. From interest aroused through the 'News Items' sent out once a month and by the 'Quarterly Reports' of each secretary many have expressed the wish to have a share in this work and the National Committee adopted the plan of an Auxiliary Membership which has meant and will mean a great deal to the growth of our endeavors throughout China. It means that whoever will may have a share in it all.

There has been a steady growth in the student organizations through the year. Nine have been added making a total of 52 student organizations. Miss Paxson's work in the schools has resulted in many definite

decisions to begin the Christian life and in many renewals of loyalty to Christ. Six hundred girls have promised to bring one other girl to Christ during the year.

The six Summer Conferences held last summer in North China-Wo Fo Ssu, Nanking, Hangchow, Foochow, Canton, and the non-Mission School Conference in Tientsin fully repaid all the effort put into The total attendance them. was 692. Although most of the girls were Christians, many of them came to a fuller knowledge of Jesus Christ and several were brought for the first time to know God as Father and Jesus Christ His Son. Many of the girls entered into definite service for the Kingdom through the plan of the "Eight Weeks Club" and the reports of their service have been most inspiring.

Last September the National Normal School of Physical Education was opened in Shanghai with a class of six girls. In February we moved into our new rented buildings on Quinsan Road and this meant a decided change in the spirit and quality of the work, as we now have a real gymnasium and a tenniscourt and playground.

It is difficult to put into words all of the activities of the city Associations, to give any adequate idea of what they mean to numbers of Chinese women in Canton, Shanghai, and Tientsin. The growth in the Tientsin Association has been phenomenal and yet very real, and has made it necessary for them to move into larger quarters. Canton with an experienced foreign secretary and a specially trained Chinese secretary has made great progress and is reaching many women.

Since the moving into larger buildings the Shanghai Association has greatly increased its activities. Of especial interest is the formation of an athletic club among the younger women. How they do enjoy the new tennis-court and what a fine game they can play even in this short time. But more than this it has brought them into touch with the real purpose of the Association and they are becoming interested in sharing the good that has come to them. It is a joy to see the little children from the free schools enjoy the swings and teeter in the small play-ground, and to hear them is to transfer oneself to the noisy playgrounds of the Occident.

It was a wonder to watch the women of the Shanghai Association organize themselves into a Finance Campaign and to see them carry it through with great success and enthusiasm. The addition of a cinematograph and some films on health has greatly added to the attractiveness of the Association.

Through all of these activities the one eternal purpose runs— "to know the love of Christ which passeth knowledge."

The Foochow Choral Union.

Dr. Soothill in his book "The Three Religions of China," tells us that when the great emperor Shun (2200 B. C.) was appointing a director of music, he said to him, "I appoint you to teach our sons, so that they may be straight and yet gentle; magnanimous yet dignified; strong yet not harsh; decided yet not overbearing."

One wonders what kind of music China had 4,000 years ago, when it was expected to produce such results; but even

granting a wide margin for poetical license, there is no doubt that music in China, as indeed all over the world, is capable of achieving great results.

This year in Foochow we hold our sixteenth Easter Choral Festival, and although the Choral Union cannot claim to have produced the results which the Emperor Shun looked forward to seeing, still the effects for those sixteen years of steady effort have not been altogether in vain. Not only has the music and singing greatly improved but, what is more important, a knowledge of and a desire for good sacred music has increased manyfold.

Those who this year heard the "Gloria" from Mozart's Twelfth Mass sung by a well-trained choir of about one hundred and fifty voices accompanied by a fine pipe organ, could realize the progress which has been made, more especially if they could look back to that first Easter Festival, which seemed such a feeble and uncertain experiment.

In the early days there was no specially trained choir, and all the singing was in unison, but gradually it was found absolutely necessary, if progress was to be made, to confine our attention principally to a few, though there are always hymns in which the whole congregation can join.

We have reason to know that the members of the choir, some of them at least, go back to their country towns and homes and carry back with them the music they have learned and the ideas they have gained, passing these ideas on to wider circles.

The service this year was attended by some of the leading non-Christian officials in the city and one trusts that the annual celebration of the ressurection of our Lord may not be without its effect on the more thoughtful among the heathen.

Of late years the demand for admission to the Easter Monday service has been so great that it has been necessary to issue tickets and so to limit the number to two thousand, the capacity of the largest church here. This year another step was taken to allow more to attend; the children had a special service and so the whole church in the afternoon could be given up to the adults.

A new and beautiful pipe organ, the first in Foochow, had a good deal to do with the excellent rendering of the service and anthems this year, as had also the voluntaries played by the orchestra of the Christian

boys' blind school.

The thought has occurred to me more than once whether such services could not be arranged in other centres where there are Christian schools. Apart altogether from their educational and musical value, they form a practical and happy way in which many Christian schools or congregations of different denominations may unite with benefit to themselves and to others, and thus be drawn closer to each other in one great aim.

W. S. PAKENHAM-WALSH, Secretary, Foochow Choral Union.

Nanking School of Normal Training.

Beginning with the fall semester, which opens on September the sixth, the University of Nanking School of Normal Training is offering a class for third year

high school students, or for those who have completed more than this amount. Any student who has completed at least two years of his work in a good high school may take this course and be graduated with the full diploma of the school in two years. In the case of those who have adequate English this diploma will admit to the College without examination. The work as laid out is richer then ever before in teacher training materials. The Industrial Department, in which every student has a part, is adding two or more new forms of manual arts this fall.

One Chinese and one foreign teacher, both of whom have made education their speciality while studying abroad, are added to the teaching force of the

school this semester.

Nanking Language School.

The next session of the Department of Missionary Training (generally known as "The Nanking Language School") of the University of Nanking will open in the Science Hall, Thursday, 8.30 a.m., October 12th. No student will be received after October 20th.

Prospective matriculates should register as soon as possible their intention to enter the school in order that all necessary arrangements for room, board, etc., may be completed in good time.

Next autumn the Department of Missionary Training will also conduct a Normal Class for Chinese teachers. Only those who come recommended by their western associates will be eligible. This course aims to prepare teachers to assist graduates in continuing the methods used in the Language School.

The course will begin Monday, September 11th, 8.30 a.m. and will continue daily (except Sundays) through September 29th. Sessions will be from 8.30 a.m. to 12.30 p.m.

Course will comprise lectures on teaching and actual demonstrations will be given daily by Mr. Gia Fuh Tang assisted by a corps of trained Chinese teachers. Students taking this course will, among other requirements, be expected to conduct classes. Only those willing to do this should come, as the work offered will be intensely practical.

Certificates will be given to those who have done their work satisfactorily. No charge will be made for these.

Tuition for the course will be \$10.00. Assistance, if needed, will be given teachers in securing accommodations at local inns. It is estimated that board and lodging during the entire course will not exceed \$10.00.

Registration closes September 1st. All communications concerning Language School, as well as the Normal Course, should be addressed to

CHARLES S. KEEN, Dean, Nanking, Kiangsu.

Work among the "Ricksha Men" of Shanghai.

This is an account of a work unique in many respects, in that Mr. Matheson is a business man

who performs this labor of love in his spare hours. We should like to reproduce the whole of his report, but have not the space; sufficient that the work is growing and is being pushed with the same zeal and wisdom which have characterized it from the beginning. Just fancy,-"a floating population of about 10,000 coolies" in one district alone in Shanghai, where there are, naturally, great poverty and want and sickness. The Mission seeks to minister to the physical as well as to the spiritual wants of the men. It is interesting to read-"incredible though it may appear, the Mission has not had any begging on the part of the coolies to contend with; whatever the reason, the ricksha coolie does not beg."

The report shows an enrolment of 1,000 children in Sunday schools and also a goodly number in day-schools. The church-membership has more than doubled during the year. But it is impossible to note all the good that is being done in this excellent work. It is supported entirely by voluntary subscriptions, and is certainly worthy of the financial and prayerful support of all who regard with compassion these almost more than beasts of burden, the ricksha coolies of Shanghai.

G. F. F.

Missionary Journal

At-Shanghai, February 25th, to the Rev. and Mrs. W. Robbins, C. M. S., Ningpo, a son (Antony Baron).

At Tsinan, April 15th, to Rev. and Mrs. A. B. Dodd, A. P. M., a son, (Stephen Dodd).

At Tientsin, May 2nd, to Mr. and Mrs. A. G. ROBINSON, Y. M. C. A., a daughter (Elizabeth Louise).

At Wuchang, May 23rd, to Dr. and Mrs. C. McA. Wassell, A. C. M., a daughter (Eleanor Randolph).

At Hankow, May 23rd, to Rev. and Mrs. F. J. M. COTTER, A. C. M., a son (Francis Taylor).

At Soochow, May 26th, to Rev. and Mrs. S. J. Talbot, A. C. M., a daughter.

At Nanking, June 5th, to Mr. and Mrs. C. H. McCLoy, Y. M. C. A., a daughter (Amanda Ruth).

MARRIAGES.

At Shekow, Hupeh, May 17th, Miss Anna M. Tenwick, L. S. M., to Mr. EDWARD SÖVIK, A. L. M.

At Yochow, Hunan, May 27th, Miss MABEL HOY, R. C. in U. S., to Mr. NICOLAI KIAER, Y. M. C. A.

At Tientsin, Miss Mary Elizabeth (Maysib) McNeely, C. P. M., to Rev. H. Stewart Forbes, C. P. M.

At Tsinanfu, Miss Ruth Elliott Johnson, A. P. M., to Mr. Eric George Clarke, Y. M. C. A.

DEATHS.

At Peitaiho, N. China, June 13th, DAVID SEDGWICK MENZIES, eldest son of JAMES MELLON MENZIES and ANNA BELLE MENZIES, C. P. M., Changteho, Honan, aged four years and six months.

At Puchowfu, Sha., Miss S. H. A. Wibell, C. I. M. (Sw. M. in China), from typhoid fever.

At Taikushan, Shansi, June LATHA, daughter of Rev. and Mrs. PAUL L. CORBIN, A. B. C. F. M., aged four-and-a-half months, from acute auto-intoxication.

At Shanghai, June 19th, Mrs. A. Goold, C. I. M.

April 15th, from England, Miss M. A. Wells, to Ningpo; Miss S. Morris, to Hangchow, both C. M. S. April 22nd, from U. S. A., Mr. and

Mrs. WHITFIELD BROCKMAN, Y. M.

June 6th, from England, via N. America, Miss F. A. R. BAKER, C.I.M. June 16th, from U. S. A., Mr. THACHER SOUDER, A. C. M.

May 30th, Rev. and Mrs. W. J. WALLACE and children, and Miss M. E. GILLARD, C. M. S., to England via Siberia.

May 31st, Mr. LEWIS JONES, C. I. M., to England via Siberia.

June 1st, Miss JANET BALMER, E. P. M., to England via Siberia. June 2nd, Mr. and Mrs. W. D.

BOONE and children; Dr. and Mrs. O. T. LOGAN and children; Dr. and Mrs. S. L. LASELL, all A. P. M., N. June 3rd, Rev. WM. MAWSON and family, Misses E. PRENTICE and E. E.

WRIGHT, N. Z. P. M., to New Zealand; Mr. and Mrs. WILMOT D. BOONE and children, Y. M. C. A., to America; Rev. T. P. MASLIN and family, and Miss L. E. LENHART, A. C. M., to U. S. A.; Rev. and Mrs. H. N. WARD, Canadian E. M., to U. S. A.; Miss M. W. JEWELL, to U. S. A.

June 4th, Rev. and Mrs. F. R. Brown and child, M. E. M., to U. S. A.

June 5th, Mr. G. McIntosh, A. P. M., to Scotland; Misses A. Sharp and M. M. Reid, C. I. M., to England; Miss A. A. H. Hedengren, C. I. M., to Finland, all via Siberia. June 8th, Miss E. M. MANDEVILLE,

C. I. M., to England via Siberia. June 12th, Dr. G. A. and Mrs. Cox, C. I. M., to India.

June 16th, Mr. A. LANGMAN and daughter, and Mr. and Mrs. C. J. JENSEN and children, C. I. M., to America; Rev. and Mrs. G. F. Mosh-ER, Dr. H. H. MORRIS and family, Miss Jordan, Rev. C. F. Howe and family, and Rev. T. R. Ludlow, A. C. M., to U. S. A.; Mrs. M. D. EUBANK, DILLARD EUBANK, AMBROSE EUBANK, MARYBELLE EUBANK; Miss M. A. DOWLING, Dr. and Mrs. F. J. WHITE and children, Mrs. W. F. BEAMAN and ELOISE BEAMAN, A. B. F. M. S., to U. S. A.

June 20th, Mr. and Mrs. H. E. CHANDLER and children, A. P. M., N.

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Graduates of 1916. Bible-women's School, Teng Shih Kou, Peking

NOTES ON CONTRIBUTORS.

JAMES WILLIAM INGLIS, M.A., of the United Free Church of Scotland, has given twenty-five years of service in China in connection with evangelistic and theological work. He is a member of the Faculty of the Theological Hall at Moukden.

Rev. C. A. Nelson, of the South China Mission of the Amerian Board, has been in China since 1892. He is at present President of the Canton Union Theological College. He writes from an experience in administrative work covering a period of almost a quarter of a century.

JOHN THOMAS PROCTOR, B.A., B.D., D.D., has spent eighteen years in China engaged in evangelistic, educational, and administrative work in connection with the East China Mission of the American Baptist Foreign Missionary Society (eight years in Huchow, ten years in Shanghai). He is at present the Executive Secretary of the East China Mission.

Mrs. Arthur H. Smith, well-known to most of our readers, came to China in 1872. Her first twenty-five years were spent in evangelistic work in Tientsin and Pangchuang, and later years in T'ungchou near Peking. In addition to much evangelistic work and conducting station classes in country fields, she has found time to prepare five small Chinese books (North China Tract Society). During the present year she has spent five months in the Yangtsze Valley, helping in the school and church work of seven denominations.

In spite of her forty years of strenuous labor in China, Mrs. Smith is still said to be "physically equal to the hardest country touring—in a mule cart"!

Mr. Frank N. O. Buchman, is General Secretary of the Y. M. C. A. at Pennsylvania State College, and in that position has transformed the character of Christian work in that institution. Dr. Mott characterized the Personal Work in connection with his evangelistic campaign there two years ago as the most thorough he had ever seen. Mr. Buchman had charge of the organization of Personal Work in connection with Mr. Eddy's recent evangelistic tour in India. He has been conducting conferences with other Christian workers in China in the larger port cities and at Chikungshan, Kuling, and Mokanshan.

W. W. LOCKWOOD, PH.B., writes from an experience of twelve years in Shanghai as Secretary of the Chinese Young Men's Christian Association. It will be remembered also that he is a member of the committee which organized and conducted the first Social Service Conference (of two years ago).

